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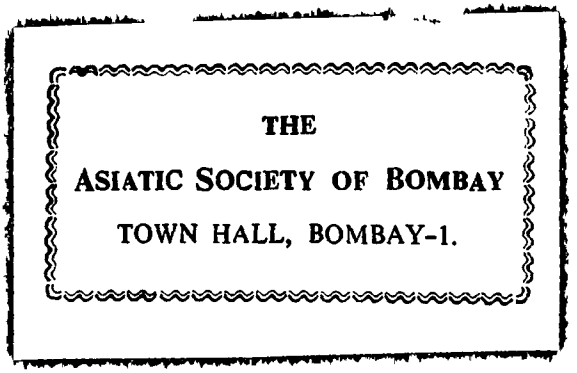

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RITUALISM,

THE HIGHWAY TO ROME.

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TWELVE LECTURES

BY

THE REV. J. CUMMING, D.D., F.R.S.E.,

OF THE SCOTCH NATIONAL CHURCH, CROWN COURT, COVENT GARDEN.

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LONDON:

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TO THE

PROTESTANT SOCIETY

FOR

PROMOTING THE RELIGIOUS PRINCIPLES OF THE REFORMATION.

My Lords and Gentlemen,

I dedicate this volume to you. I have long and pleasantly worked with you in this great cause. I have learned myself while teaching others. These Addresses were given in my Church on Friday evenings, and have been fully reported, and published in weekly numbers. They are now presented in one volume. I am deeply persuaded that never was our country in greater peril in its highest and holiest interests, and that never were Protestants so solemnly required to lay aside all party contentions, and contend as one man "for the faith [redacted] delivered to the saints."

The *Weekly Register*, the organ of Roman Catholics,

thus wrote on March 9th, 1867:—"Ritualism is still going on, its vigour not decreased in the least, and it, no doubt, will progress UNTIL THE DAY WHEN HIGH MASS WILL ONCE MORE BE SUNG IN WESTMINSTER ABBEY."

Dr. Blakeney, the accomplished editor of the *Protestant Churchman*, thus wrote in its number for April, 1867, what must be interpreted as in no small degree the product of Tractarianism and Ritualism since 1830:—

STATISTICS OF ROMANISM.

THE YEAR 1829.		THE YEAR 1867.	
Priests . . .	477	Priests . . .	1608
Chapels . . .	449	Chapels . . .	1207
Monasteries .	0	Monasteries . .	62
Convents . .	0	Convents . . .	220
Colleges . .	0	Colleges . . .	13

Your mission, my Lords and Gentlemen, is of primary importance—it is more urgent than ever. I can only hope and pray that these Lectures will prove auxiliary to your work, as well as receive the honour and advantage of your approval.

I have the honour to be,

Your faithful and obedient Servant,

JOHN CUMMING.

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RITUALISM,

THE HIGHWAY TO ROME.

LECTURE I.

RITUALISM—WHAT IS IT?

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RITUALISM,

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LECTURE I.

RITUALISM—WHAT IS IT?

THE subject of my address is, Ritualism; a new name for an ancient, but unhappily not an obsolete heresy. I desire to speak of it not in the faintest feeling of antipathy or dislike to the Church in which it has unhappily broken out, nor indeed in the light of the Articles of that Church; this has been done by others with conclusive effect; but in the light of the inspired and decisive Word of God. Prodigious efforts are being made by the Ritualists to enlist converts, or rather I should say perverts. Young men and young women are captivated and charmed by beautiful music, by a gorgeous ceremonial, by rich and variegated dresses, which also, whether at the ball or at the opera, or in a Ritualistic Church, are no doubt very attractive; and by rites and lights, and attitudes and genuflexions, extremely well done, considering the disadvantage of being performed in a

Protestant Church, and the hampering and hostile limits of a communion whose articles and history are intensely opposed alike to the principles, the dogmas, and the ceremonies of Ritualism. We speak of it on the common ground and in the broad light of Protestant Christianity; in other words, of Bible religion. Not the Scotch Confession of Faith, nor the English Thirty-nine Articles, but the Bible alone is the religion of Protestants. If Ritualism is there, we are bound to accept it; if it be not there, it is not essential; if it be by implication repelled and denounced there, it becomes every one to know the fact, and to oppose, disprove, and, as far as he can, to check it.

In its mildest form and type, it is a sensuous worship. Beautiful colours, dramatic and histrionic genuflexions, very rich music, and this done with considerable talent, do not necessarily increase or deepen true religious feeling in the hearts of those who see the one and listen to the other. All this may be, and yet there may be the total absence of religion. Very deep impressions derived from beautiful sights and harmonious sounds may be made wholly irrespective of spiritual worship. A soft and delicious feeling may be generated by witnessing rites and ceremonies not relating in the remotest degree to living religion or to the truth of God. Divine worship, like the place in which it is performed, ought to be solemn and impressive; there ought to be no vitiating or disturbing element to interfere with the worship and

the worshipper. But Ritualism is an outer, gaudy, and meretricious formalism, avowedly for the purpose of creating the inward feelings of spiritual worship, and enlisting sympathy with Romish dogmas. Forms and ceremonies, however graceful, beautiful, complicated, or ancient, do not necessarily create religious impression of any sort, much less true and spiritual worship. The taste may be regaled, the senses may be charmed; but when the bright vision has faded, there may not be left one single transforming or living impression produced upon the heart. You may go home soothed, delighted, self-satisfied, but you do not feel a sense of closer communion with God; you are not conscious that anything has touched your heart, and made it more pure, more holy, more loving. You have been the spectator of a splendid drama; you have been the hearer, the delighted hearer, of the music of a beautiful opera. But your experience testifies that all this has no connection with heart-religion. It is provision for the ear, for the eye; but it provides no living nutriment for the heart—it creates no transforming energy upon the man. Often the grossest profligacy has been cherished under the most devout appreciation of, and the most untiring conformity to, beautiful and complicated rites and ceremonies.

Such loaded ceremonial cannot impart true religion; it is barely compatible with its existence. The eye is absorbed in looking at external forms, and the ear is charmed by hearing sweet music, but the heart

is untouched and untransformed. The senses are impressed, but when the scene shifts, the music dies, the impression fades. Whilst public worship should be pure, and beautiful as you like, and the music sweet and true, and our voices ought to be more cultivated and consecrated than they are, yet the moment that the ceremony comes to be regarded as the chief thing done for its own sake, and the celebrant endeavours through the ceremony to impress on the heart those everlasting influences which are the creation of the Holy Spirit, such ground logigically must carry all concerned elsewhere; they cannot consistently remain in any communion that regards the kingdom of God not as meat or drink or form of ceremony, but as righteousness, peace, and joy in the Holy Ghost.

In Ritualism is hidden more than this. It is a symbolical system; it is meant to symbolize certain dogmas which the individuals practising it have become enamoured of. If it were a mere ceremony, a mere manifestation of splendour and form, the objections I have urged would still lie against it. But it has in it worse than that. It is meant to symbolize and thus recall certain exploded dogmas. There ought to be nothing symbolical in a Christian place of worship. Make the building as chaste, as beautiful, as perfect, as architectural taste can make it; but let there be nothing typical or symbolical in it. Let the worship be as pure, as perfect, as chaste and holy as can possibly be; but let it not be dese-

crated by alien symbols. The Saviour appointed two great sacraments—Baptism and the Lord's Supper. If more had been requisite, He would have appointed more. But the very fact that He has appointed these two seems to teach by implication that more are unnecessary, and that to add to these is to disregard the Saviour's will, and to do violence to the outward worship of the New Testament. Symbolical and sacramental rites, additional to those two, seem by just inference forbidden in the Word of God. The Jewish religion was a religion of symbols; but the Christian religion emerged from these, and the dead husks were buried for ever. I do not say that a person may not worship truly amidst a very pompous ceremonial. This is quite possible; just as a person may worship very truly in a bare, a repulsive, and uncongenial service. But the general law seems to operate, that in proportion as we increase the amount of ceremonial in public worship, in the same proportion we injure and deaden spiritual religion; and in proportion as we add symbols and sacramental rites to those which Christ himself has instituted, we leave New Testament ground, and go back to the ancient Jewish ritual, which has ceased by its exhaustion at the cross, and has been displaced by the simple, some would call it the severe, ritual of the New Testament.

"The earlier plan of the Ritualists thirty years ago, when Dr. Pusey started his system, was to convince the people of the truth of Romish dogmas, and to

expect they would afterwards conform to Romish rites. This proved a failure. The intellect and conscience of the nation revolted against it. The new plan is to begin with ceremony instead of ending with it, and through the senses to get at the intellect, the conscience, and the heart of the people. A sceptic writer has said that in nine persons out of ten, if you can only secure their senses, you may calculate upon all the rest. Whether this be true or not, both Rome—the great original, and the Ritualists—the imperfect copyists, are acting upon the principle that if you secure the senses, you may surely calculate you will enlist the mind in their system.

That the symbols employed are meant to symbolize Romish dogmas is all I intend to prove this evening; I do not argue the falsity of the system in this Lecture, all I now would try to shew is, the true nature of the tenets that a great body of earnest clergy are now teaching, and teaching—most melancholy fact!—without meeting any adequate repressive influence that would either make them revise their convictions or carry them to their own place—the Church of Rome. To shew that this system is leading directly to Rome, I quote the authority of a most competent witness in the matter, that of Archbishop Manning, in a speech which he delivered at Leeds. In that remarkable address he said, speaking to a large body of priests, "He firmly believed that there was a great truth in the saying of the late Cardinal, that the conversion of England would, by God's

providence, be accomplished. *When* it might be he could not dream, but this was certain that the Roman Catholic Church in England was gradually expanding and extending, and that controversy was gradually dying out. He would ask his reverend brethren present, how often they were now engaged in controversies regarding *transubstantiation* or *invocations?* Did it happen once a year? Should he tell them why? *It was because so large a number of the Clergy of the Established Church had taken out of the hands of the Catholic Clergy the labour of contending about the doctrines to which he had referred.* The Catholics had been left to the much more happy and peaceful task of *reaping the fields,* and he confessed that he would rather be a humble gleaner, than armed with the weapons of war." I do not know that a more severe sentence could be pronounced upon these clergy than that of this chief prelate of the Roman Catholic Church. He declares publicly that they were his best allies, subserving the object which his master has sent him to achieve. He has stated in a work of his published in this country, "England is the fortress of heresy. If we can strike down heresy in England, it will be struck down throughout the world, and the world will be at the feet of the Pope or the Church;" and therefore that they must try to do so either by direct assault, or, as Cardinal Wiseman said they ought, bit by bit, getting a concession here and a concession there until they had got the whole.

To shew the creed of these clergy touching a well-known dogma, I refer to Archdeacon Denison. He says, "His (*i.e.*, Christ's) Body and Blood are *really present* in the Holy Eucharist, under the form of bread and wine, *i.e., present things*—though they be present after a manner ineffable, incomprehensible by man, and not cognisable by the senses."

The Archdeacon says further: "The real presence of Christ in the Holy Eucharist is, therefore, not—as I believe it is very generally supposed to be—the presence of an *influence*, emanating from a *thing absent;* but the invisible and supernatural *presence* of a thing present, of His Body and His Blood present under the form of Bread and Wine." Again: "Worship is due to the real, though invisible and supernatural presence *of the Body and Blood of Christ* in *the Holy Eucharist*, under the form of bread and wine."

Dr. Pusey in one of his letters to *The Times* said, "While the consecrated elements remain in their natural substances, still, since our Lord says, 'This is my Body,' 'This is my Blood,' the Church of England believes that under the form of Bread and Wine so consecrated, we receive the Body and Blood of our Saviour Christ. And *since we receive them, they must be* THERE *in order that we may receive them.*" The late Mr. Drummond once asked a prelate in Rome, "Do you really believe that the bread is turned into the body of our blessed Lord, and that it ceases to be bread and becomes flesh and

blood after the words of consecration are uttered?" The priest answered, "Most certainly." "Then," said Mr. Drummond, "will you allow me to test the truth of it? Will you allow me, after you have consecrated the Host, to call in Mr. Faraday, the eminent chemist, and to ask him to apply the proper chemical tests, and determine whether it be flesh or bread?" "I will ask," he said, "Mr. Faraday first of all to test the bread before consecration." "Will he find it then bread?" The priest answered "Yes." "Suppose I call him in to test it after consecration, will he then find it flesh?" The priest answered, "The idea is so shocking that I believe the Host, if subjected to such an ordeal, would cease instantly to be flesh and blood, and would return back to its original form, and become bread again." "Then," answered Mr. Drummond, "there would be two miracles, the miracle of consecration and the miracle of desecration."

I have been reading a sermon preached by a Ritualist, Mr. Willis, Perpetual Curate of St. Mark's, New Brompton, in answer to the argument, that after the bread and wine have been turned into flesh and blood they do not look like flesh and blood. His answer to the objector is this, certainly very original, but not very conclusive: "Take a walk with a wine merchant through his cellars, and ask him to describe to you his wines. He will bring you to the several bins in order, and say, '*This* is the vintage of '46,' '*This* is the vintage of '52,' '*This* is pale sherry,'

'*This* is brown,' '*This* is claret,' '*This* is moselle.' Should you find any difficulty in believing him? Yet your eyes would only rest upon the ends of the bottles."

This is the argument used from the pulpit. But let us notice the hole in the argument. Ask the wine-merchant to do what is very natural,—uncork the bottle, taste the contents, and you taste port in the one and sherry in the other, and Madeira in the third. Your senses justify his words. Apply the same process to the bread upon the altar—taste it, and it tastes as bread before consecration, and it tastes as bread after consecration, and no process you can apply will prove to your senses that there is flesh hidden inside the bread, as there is wine inside the bottles. The senses are reliable in their own province.

The *Times* gives a report of a sermon at St. Alban's, I believe very correct. "We are not to think of communicating after our morning meal. Very soon Christ will be present amongst us. Be careful how you put out your hands to receive our Lord God." Such is the language used in what ought to be a Protestant pulpit. I will read a paper distributed in the church of St. Alban's in every pew, and for every person to have a copy of it, in order to conform to the usages and rites. It is as follows:—"The Service of the Holy Communion, which is that celebrated at 11·15 a.m. on Sunday, is, according to the Prayer Book, a single and unbroken Service. It is that in which the Church offers to God the great

Eucharist, *i.e.*, the sacrifice of praise and thanksgiving! Those who come to the beginning of the Service ought always to stay to the end of it, according to the directions of the Ninetieth Canon, in the year 1603.

"After the consecration of the Blessed Sacrament, the position proper for all not actually ministering at the altar is *kneeling*. Those who cannot bear the fatigue of kneeling for so long a time *may stand*, but the custom of the Church seems to have always excluded sitting, as a posture unfitted for the special Sacramental presence of our Heavenly King. It would be better to sit during some former part of the service than after the consecration. The choir are *allowed* to stand because the exertion of singing is so very great.

"There is often some delay and confusion at the time of Communion. This will easily be remedied by the following rules:—

"1. The faithful who desire to communicate should occupy the places at the ends of the seats towards the middle alley. All could then approach quietly, without disturbing those who do not intend to communicate, and return down the aisle nearest to the place where they kneel in the chancel.

"2. They should draw near *as soon* as the celebrating priest has communicated—the men first by themselves, then the women by themselves."

Now why this distinction? I cannot reconcile it with the Apostle's declaration in the Epistle to the

Galatians, that in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither *male* nor *female*;" that is, there are no distinctions affecting their place in the sanctuary or their acceptance before God; these are all abolished, and ought not to be observed. The Ritualists have revived a distinction, for which I can see no foundation.

"The Blessed Sacrament ought always to be received on the *open palm* of the RIGHT hand, the left hand being placed across *(under* the right), to prevent any particles from falling to the ground;" that is, the two hands forming the shape of a cross; the palm of the right hand receiving the bread, or the Host rather. "It should thus be carried carefully to the lips on the open hand, not being otherwise touched. The chalice"—now why not use the old-fashioned word which the Church of England uses—"the cup?" But then the word "chalice" is the name used in the Church of Rome; and Ritualism adopts this with many others. "The chalice should be carefully taken *in both hands,* being held by the foot and the knob of the stem, not by the bowl, and after reception returned with like care to the priest. It is not reverent *to wipe the lips* after receiving the Communion." Where does he find a text to prove that it is not reverent, or where is his authority for that assertion? "Communicants should take off *both gloves* before coming to the holy table." The rule of the Church is that the Holy Communion should always be received before any common food

has passed the lips since the night before." Now why that? In the first place they receive it at 11·15 a.m., which is the High Mass, as they call it. Therefore the people shall not take any food from the previous evening until a quarter past eleven the next morning; and therefore it seems as though the object were to inflict a penance or bodily inconvenience that any one, even the strongest and the most robust, must sensibly feel.

But then they are excessively puzzled with this:—they have been asked why they have not the communion at night as our Lord observed it? We find in the Word of God, I cannot help here remarking it, incidents and traits the most evanescent seemingly, but pregnant with importance when viewed in the light of subsequent events. Now why did our Blessed Lord have the Lord's Supper in the evening? I do not say that the one reason I assign was specifically expressed by Him; I dare not say it was intended by Him; but it is the fact that the first communion ever celebrated on earth, in the upper room, and with the twelve, was in the evening. They must have eaten their meal before the evening, and therefore they cannot have partaken of the communion fasting, a ritualistic necessity which is thus inferentially rebuked. The answer they give to this in one of their books is that it was a necessity in the first instance; but the Church has altered the law since; in other words, the Saviour's example is superseded by the decision or the law of the Church.

Let me furnish another instance of their teaching. The *Church Times,* which is their great organ, says, "*It is perfectly true that* IN THE CASE OF RITUALISTS IT IS THE MASS WHICH IS BEING CELEBRATED." I do not say that the word "mass" is obnoxious in itself, but its associations have made it singularly and emphatically so. The mass in the Church of Rome is the offering of the body and the blood of Christ upon the altar as an atonement for the sins of the living and the dead. For instance, every priest of the Roman Catholic Church believes that the instant he has said, "This is my body," the Saviour comes down from heaven—soul, body, blood, Divinity—a living person, and He is laid upon that altar, and by that priest He is offered up an atonement for the sins of the living and the dead. I will speak of the unscriptural character of this in a future lecture. But in order that the Ritualists may be like the Church of Rome in everything in which they can assimilate to that communion, they say, "The mass is being celebrated;" and, "Our present communion office is, to all intents and purposes, A MISSAL, and not an order of the Supper only." And again, "The result of this comparison then is, that as WE STILL HAVE A MISSAL, THE RITE WHICH WE CELEBRATE WITH THAT MISSAL IS THE MASS, and that, in spite of any dictum of Dr. Lushington," the great ecclesiastical judge, "to the effect that the mass has gone root and branch." You see how these men observe laws. I need not add that the decision of the eccle-

siastical courts in the cases of St. Barnabas and St. Paul's at Brompton was that an altar in the Church of England is unlawful, that is, a stone table fastened into the wall; and that the only thing that the Church of England allows is a plain wooden table. This is fatal to the whole system. But they repudiate it, and they tell you, "Dr. Lushington may say what he likes; we defy the bishops to prosecute us, and if they do, we have plenty of money to sustain the defence. We defy the ecclesiastical courts to put us down." It has come to be a tremendous struggle in the Church of England whether this system shall prevail, and the whole system of Protestantism be reversed; or whether this system shall be repelled and extruded, and the Protestantism of our ancient Reformers burn bright and glowing as in its best and its noblest days. I thought that when Latimer, and Ridley, and Cranmer, left the Church of Rome three hundred years ago, to use a phrase of the eloquent Chancellor of the Exchequer, Mr. Gladstone, they had burnt the bridges and sunk the boats. But to my amazement, their descendants, in the same pulpits, subscribing the same Articles, are reconstructing the bridges, raising the boats, and making the path backward to the Church of Rome as smooth and agreeable as art and genius can possibly make it.

To shew that I have not exaggerated the picture I have drawn of this system, I will read what the Bishop of St. David's says, a very able and competent judge. He says, "It is clear that they," these

Ritualistic clergymen, "do not consider themselves simply as ministers of the Church of England, but as providentially charged with a missionary work of restoration and renewal, which they conceive to be urgently needed for her welfare. The Communion Service of the Prayer Book is set, as it were, in the frame of the Roman Catholic ceremonial, with all the accompaniments of the high or chanted mass, vestments, lights, incense, postures and gestures of the officiating clergy. It is interpolated with corresponding hymns, and supplemented by private prayers, translated from the Roman Missal. To make the resemblance more complete, several of the clearest directions of our own Rubric are disobeyed, and the Roman observance substituted for that appointed by our Church. To the eye hardly anything appears to be wanting for an exact identity between the two Liturgies; and it is but rarely that any difference can be detected by the ear.

"Services exactly corresponding to the Low Masses of Rome are multiplied in the Ritualist Churches, without any design of affording additional opportunities of communicating for congregations in which few are expected or desired to be more than listeners, most indeed not so much, for as they are provided with manuals of devotion to be used at the celebration of the Holy Communion by such as do not communicate, they may be as little aware of what is said and done at the holy table as if they were outside the door, and only apprised of the moment of

consecration by the tinkling of a bell." And the Bishop of Carlisle, who seems to have spoken out best of all the bishops on the bench, much to his credit, says in a Charge published the other day, replete with good sense, Protestant truth, and Christian feeling, "There can be no longer any doubt that there exists, at this moment, within the pale of the Church of England, an organized combination, the object of which is the reinstatement amongst us of those distinctive observances and doctrines of the Church of Rome, which were cast forth at the time of the blessed Reformation.

"The Sacrifice of the Mass, with all its attendant vestments, lights, censings, and prostrations,—Auricular Confession, with all its consequent sacerdotal influences, loosening family ties of God's institution, and working through fraternities and sisterhoods of man's invention,—these and other essentially Popish teachings and practices are now inculcated and defended by men who have subscribed to the formularies, and who retain their position as ministers of the Protestant establishment of our land." Nothing can be more clear, nothing more just than what the Bishop states; and certainly it justifies the very strongest words that I have employed in the course of these remarks.

I received from a publisher in the west end of London, formerly a churchwarden of St. Paul's, the following documents. He found a paper circulated in the district, referring to certain useful documents,

such as "The Eucharistic Sacrifice," "The Office of the Holy Communion," and "The Little Office Book." They were recommended to certain persons entering, or about to enter into, certain local confraternities, as they are called, in this professedly Protestant Church. This gentleman wrote to the publishers of the books, and after some trouble in searching them out, he obtained three copies, which he was kind enough to make me a present of. Here is one of them, entitled "Devotions for those who are present at the Eucharistic Sacrifice without communicating. Edited by a Committee of Clergy. Twelfth Thousand." Published by G. J. Palmer. Here is part of the service:—"While the priest is preparing the elements for Consecration," you are to pray "for the faithful departed. Eternal rest grant unto them, O Lord, and light perpetual shine on them." "Act of Adoration," at the Sacrament. "I adore Thee, O Lord Jesu, I adore Thy Body, Thy Soul, and Thy Divinity, Thy Flesh and Thy Blood, truly present in this Sacrament,"—the strongest language that can be used. "For the faithful departed. We commend unto Thy mercy, O Lord, all Thy servants, which are departed hence from us with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech Thee, Thy mercy." If the blood of Christ cleanseth from all sin, what sin have they to be cleansed from? If they have washed their robes and made them white in its precious virtues, what remains for other efficacies? "Grant

unto them, we beseech Thee, Thy mercy, and everlasting peace, and that at the day of the general resurrection we and all they which be of the mystical body of Thy Son may altogether be set on His right hand."

The next book is "The Little Office Book." In this book there are three modes of worship that are specially to be employed, namely, the "Our Father," that is, the Lord's Prayer; the "Hail, Mary," and the "Creed." Perhaps you ask, what the "Hail, Mary" is. Every Roman Catholic repeats it; "Hail, Mary, blessed art thou among women; blessed is the fruit of thy womb. Pray for us now and at the hour of death." And to shew the intense attachment that a Roman Catholic has to that formula, I may mention a very curious incident. Some of you may have read a discussion in which I engaged when I first came to London, having previously studied the subject well, called "The Hammersmith Protestant Discussion." The representative of the Roman Catholic Church was a Mr. French, a very able barrister and professor in Ampleforth College, Yorkshire. After that discussion was terminated he came to my house several times and dined with me; for there was no personal ill feeling. We each contended for what we believed to be the truth, and we met together, and had many a useful conversation, on the discussion that had been finished some time before. I heard some time after that that he was taken very ill, and likely to die. I called upon him, and I said, "Now, my dear friend, you and I had discussions,

in which you admitted I never lost my temper, and that was what you were angry with; but you often lost your temper, you admitted, and you often lost it because I would not lose mine. I wish now at this moment not to recall a single difference, dispute, or incident in that discussion, but I ask you to listen to me quietly as a dying man (for there was no hope of his recovery). You are going to appear where I and all must appear—at the judgment-seat of Christ. Let me tell you what is the way to heaven." And I preached to him Christ, the way, the truth, and the life. I thought that I must have made some impression on his mind, or at least upon his heart. He rose from his bed, leaning on his left elbow, and, with tears in his eyes, said, to my pain and amazement, "If I had only five minutes to live, my last words should be, Hail! Mary, blessed art thou among women. Pray for me now, and at the hour of death." On him, therefore, I had made no impression. I quote this to shew what importance the Romanists attach to the "Hail! Mary," in the Church of Rome. And to shew how thoroughly they have imbibed this spirit in the Ritualistic service. In page 6 of this book I read these words, "May blessed Mary, ever Virgin, and all thy Saints, intercede for them, that they may come to the fellowship of eternal happiness, through Jesus Christ our Lord." Again, I read in another place in this same manual, "May blessed Mary, ever Virgin, and all thy Saints, intercede for them" (the dead), "that they may come to the fellowship of

eternal happiness, through Jesus Christ our Lord." Again, in page 18, I read, "Jesus is on the altar as truly and as really as He was upon the cross, or in the manger at Bethlehem. Jesus is on the altar as truly and as really as He is enthroned in heaven." Then the prayer to be uttered "at the elevation of the Host" is, "Hail eternally, most sacred flesh of Christ, to me before all and above all, sweetness supreme, I adore thee, O Body of my Lord Jesus Christ, once crucified for me, and now daily sacrificed on Thine altars: blessed be Thy holy name."

We must here be startled as we recollect the words in the Acts of the Apostles, "Whom the heaven must receive until the times of restitution of all things." But they assume one thing that is physically absurd and impossible. Our blessed Lord's body is the same as ours, sin excepted; ours will be what His is now, when glorified. But because it is a glorified body, it is a body, and has not ceased to be a body, and the law of all bodies is that they cannot be in more places than one at a time. But this argument I would not lay so much stress on had we not the express declaration of the Word of God, when the angels at the tomb said, "He is not here, but risen;" which shewed that He could not be lying in the tomb and yet risen. So we might say to those who believe His body and blood is there on the altar, "He is not here, but He is risen, and the heaven must contain that body till the times of the restitution of all things." Then at the elevation of the

chalice, they say, "Hail eternally, holy blood of my Redeemer, I beseech Thee wash and purify me from all my sins. I adore Thee, O Blood of Jesus, once shed for me, and now daily sacrificed on Thine altars; blood that washest away our sins, cleanse, sanctify, and preserve our souls to eternal life." That is not Scriptural worship. If you will listen to the song of the Church above, it is the worship of the Incarnate God, but it is not the worship of portions of His body. His blood, as a material substance, has no vital, no expiatory value. The soldiers that pierced Him, and the Pharisees that crucified Him, and the Roman soldiers that joined with them in mocking Him, were, I doubt not, sprinkled with drops of His blood as they stood under the cross when it flowed from His hands and His feet, and when His side was pierced, and His blood was poured out upon the streets. But they were not a whit the better for it. What we mean by the blood of Christ is not the material blood, but His precious and atoning death, the virtue of His sacrifice; and we adore Him as the Incarnate God, and the Church upon earth adores Him as such. The Church of the Redeemed, as described in the Apocalypse, does not say, "Unto Thee, O blood;" but they say, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto our God, unto Him be glory and dominion for ever and ever." Then in the last hymn of this book they say,—

"Ah, see within a creature's hand,
The vast Creator deigns to be,
Reposing, infant-like, as though
On Joseph's arm or Mary's knee."

The third book is called the "Catechism of the Office of Holy Communion," edited by a Committee of Clergy. Twelfth Thousand. In it I read: "*Q.* Why must He still offer this sacrifice? *A.* Because we are always sinning, and without the shedding of His blood there is no remission for our sins." Now let us see how this text is perverted. The Apostle is arguing with the Hebrews, and he says, "Without shedding of blood there is no remission of sins;" that is, in the Jewish economy, and so in reference to Christ. But then Christ died thus, as the Apostle says, once for all, for "by one offering He hath perfected for ever all them that are sanctified." And the Apostle argues, "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered." But if Christ be offered upon these altars every Sunday, says the Apostle, He must suffer; and therefore these men are the crucifiers of the Lord of glory, while professing to be priests, offering up a sacrifice of the body and blood of Christ for the sins of the living and the dead.

And notice how hard they are driven in another passage. What does representing mean? We say the sacrament is a symbol representing our blessed

Lord; but simply doing it, as I have often explained to my own flock when preaching to them on that subject, not from any likeness to Christ in the bread or in the wine, for there is none, but because his consecrating hand was laid on it eighteen centuries ago, and it has come down to us from Him, a memorial of Him. It reminds us of His agony and bloody sweat every time we partake of it. If you have a ring upon your finger, that ring is not the least like your friend in India; but yet every time you look at that ring up comes the image and resemblance of your far-distant friend. When the Duke of Wellington died, they founded a college for the education of children of officers of the army. Well, that college is not the least like the Duke of Wellington; but nevertheless every time you see it, or visit it, or enter it, it reminds you of the great hero of a thousand conquests. So this institution, not from any physical likeness, not from any photographic similarity, much less from any transubstantiation, but from His institution and consecration of it, reminds you of Him. They say, "What does representing mean? *A.* Re-presenting; that is, presenting over again." Now is not that a most ingenious argument? We say we understand the word "represent" as meaning "to set forth," "to symbolize;" but they say, no, it means *re*, "again," from the Latin—presenting; that is, doing over again the sacrifice, and presenting afresh His atonement on the cross for us. They must be very hard put for

argument certainly when they employ such an ingenious illustration, by way of argument, if it may be called so, as that. They say in another part, "*Q.* How does the Communion office begin? *A.* By the priest going up to the *altar.*"

Then again they say, "Do the bread and wine cease to exist after consecration." Now listen to the ingenious answer, "No; the elements continue bread and wine as they were before; but they have become what they were not before—the body and blood of Christ." How can anyone accept this? If they continue what they were before, then they are still what they were—namely, bread and wine. But he says, No; they continue what they were before, and they are what they were not before. It is a contradiction in terms; it is an absurdity.

It is sometimes asked what they mean or teach by the various emblems in their ritual. The crucifix on the centre of the altar represents the atonement; to teach that atonement is still going on. The lighted candles upon the altar, for which the Ritualists so earnestly contend, represent the descent of the Holy Ghost in the form of fiery tongues, whose descent they expect to take place then and there. The altar of stone, they say, represents the Rock of Ages. Vestments are white on the anniversaries of saints who did not die martyrs; red on the anniversaries of saints who died martyrs; and they are violet in time of penance, and black on Good Friday. So that if you could so far desecrate Good Friday as to visit St. Alban's, you

would find it draped in black. All this is very absurd. Christ died once, and is risen from the dead, and Good Friday is not a day for sadness or for sorrow; it is a day for rejoicing in the glorious announcement that Christ our Passover has been, not is to be, sacrificed for us. Then the alb represents the white robe the Saviour wore on being sent back to Pilate by Herod. The cincture is the cord that bound the Saviour to the cross. The stole was the manner with which He was fastened to the cross.

These are "the beggarly elements" introduced into public worship in order to deepen in the hearts of the people their belief of the dogmas of the Roman Catholic Church. Let clean hands be our censers; let the spiritual praise of God be our fragrant incense. Let the righteousness of Christ be our alb. Let the Rock of Ages be our Altar in the sky; for "we have an altar of which they have no right to eat which serve the sanctuary." Let texts in our memory be our lighted candles, and let our loins be girt about not with stole and cincture, but with truth.

The whole system is intensely Roman Catholic; there is no doubt of it. They have taken the notion, which I shall have to illustrate in a subsequent lecture, that the Church of England must unite with the Church of Rome, and form one Church. And as the Church of Rome has the splendid consistency of refusing to give up one jot or tittle of her canons, decrees, and their ceremonies, we see with sorrow

that it is certain ministers of the Church of England who are prepared to give up everything their forefathers shed their blood to hand down unimpaired unto them, in order that they may conciliate the goodwill of the Church of Rome. But they are making a very serious mistake. If they knew the Church of Rome as well as I do, they would see that the whole attempt is hopelessly futile. For instance, one hundred and ninety-eight Ritualistic clergymen went, I believe, to Rome: certainly, if they did not, they made application directly to his Holiness the Pope, saying that they wished to be recognized as part of the Holy Catholic Church. Cardinal Patrizzi, a very able and accomplished Cardinal, was specially appointed to deal with them; and he told them substantially as follows:—"Gentlemen, I am glad to see you, holding these tenets, seeking the communion of the Holy Church. But I must be very candid with you;—you will need to be first baptized, for you have not been baptized at all. Certainly you will need to be ordained, for you are simple laymen, you are no priests at all; and your bishops will need to be reconsecrated, for your Archbishop of Canterbury is simply the Superintendent of Canterbury,—he is not an Archbishop at all. Whenever you have been re-baptized, and re-ordained, and re-consecrated, his Holiness the Pope will be happy to receive you into the communion of the Holy Church." How, then, persist in the foolish practice of making these sacrifices and compromises; because all they can make, unless they offer them-

selves to be re-baptized and re-ordained, never will conciliate the Church of Rome, or introduce them into communion with that Church.

Now we cannot arrest this movement; but I think every minister of every denomination, whatever his denomination be, if he be a Protestant minister, ought to the very utmost to enlighten people upon the subject. The Reformation of the sixteenth century was gained by discussion, and it is to be maintained by discussion, and it will be lost if such discussion should cease or be repressed.

I may notice, in the next place, that the Ritualistic passion for splendid forms and ceremonies grows as it lasts. It is with this the same as the passion of which the poet says, "*Crescit indulgens;*" it grows "by indulgence." At last the most beautiful rites begin to pall; the most beautiful music begins to lose its charms; and the devotee wants something more exciting, more stimulating. The consequence will be, if these ministers themselves should remain in the Church of England, their people will go over to the Church of Rome, in order to get higher and deeper excitement; for her strong spices alone will satisfy the taste that is generated by the yet homœopathic doses that are administered in these churches and chapels in the Establishment.

And now, I believe, the Papal Aggression of 1850 was bold and perilous, but it was open. The Papal Aggression of 1867 is the Pope in the garb of a Protestant minister, and within a Protestant place of

worship. The Aggression of 1850 was outside; the Aggression of 1867 is inside the citadel. That in 1850 was the artillery of the Vatican laid and levelled at the fortress of Protestantism; the Aggression of 1866 and 1867 is the action of poisoners within the citadel, poisoning the springs of water, corrupting the living bread, extinguishing the lights of heaven, and giving to a deceived people the candles of the priests instead.

RITUALISM,

THE HIGHWAY TO ROME.

LECTURE II.

HAVE WE A SACRAMENT OR A SACRIFICE IN THE LORD'S SUPPER?

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RITUALISM,

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LECTURE II.

HAVE WE A SACRAMENT or a SACRIFICE IN THE LORD'S SUPPER?

THE theme on which I have to lecture this evening is, Have we a Sacrament or a Sacrifice in the Lord's Supper? The Ritualists try to make out that they have both: but I shall shew, I think, by the logic of facts, that it is impossible they can have what they contend for.

The foundation of the superstructure of what they call the Sacrifice of the Altar lies in the previous assumption that Transubstantiation is true. The Roman Catholics are perfectly honest, for they tell you at once they hold Transubstantiation in the extremest sense of that term; so that what seem to you bread and wine have ceased to be so after the words of consecration, and there is present really and

truly (I quote the very language of the Catechism of the Council of Trent,) the flesh and blood, the soul and divinity of Christ;—*ossa et nervi*, and all that is requisite to constitute a true body. The Ritualists define their view more subtly. They are gradually moving onwards, and at each stage they seem to come to clearer apprehensions that Romanism is the system into which they must at last inevitably plunge. They define it thus:—the bread and wine are on the altar; they have not ceased to be what they were, but they have become what they were not. The only virtue in such definition is its sheer unintelligibility. We know what they mean,—they mean to use words that will apparently stave off their condemnation in an Article in the Thirty-nine decisive against them. But we saw in the extracts read in last Lecture, how clearly they hold extreme Romish views of the Lord's Supper. I now quote from another book I did not then read—called "The Manual of the Confraternity of the Blessed Sacrament," recommended and used in the district of St. Barnabas, in the west. It begins with these words;—"Body of Christ, save me. Blood of Christ, *inebriate* me." What an extraordinary prayer is,—"Blood of Christ intoxicate me," for that is the meaning of "inebriate me." "Water from the side of Christ, wash me;" and so on. And they say this Confraternity is introduced in the Church of England for the purpose of giving "the honour due *to the Person* of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood." They say at

page 30, in "an Act of Adoration," I adore thee, O Lord my God, whom I now behold veiled beneath these earthly forms." Again, at page 34, "O Almighty Father, look favourably upon us, we beseech Thee, and accept this most Holy Sacrifice of praise and *propitiation;*" that is, this Sacrifice on the altar. Again, at page 39, "Jesu the Lamb without spot, Who, once sacrificed, art continually offered, yet art alive for evermore." Again, in "a Litany of the Blessed Sacrament, in metre for singing," they describe it as the

> "Word made Flesh, 'neath earthly veils,
> Atonement of the guilty soul,
> Marvel of exceeding Love."

Page 62; "O most Loving Jesu, I believe that Thou art truly present in the most holy Sacrament of the Altar. I adore Thee, I love Thee. Since I cannot now be present at the Holy Eucharist, and receive Thee sacramentally, I most earnestly desire to partake of thee spiritually;" making a distinction between the two perfectly obvious. It is therefore quite plain that they hold the doctrine, be it true or false, that a change takes place, not merely spiritual, but material, the moment that the priest has pronounced the consecrating words.

Now if there be a sacrifice on the altar, there cannot be a sacrament on the table. You ask why? Because the definition of one is perfectly distinct from that of the other. A sacrament is what God

gives down from heaven to us on earth. A sacrifice is what man, a priest, offers from earth up to God in heaven. The one is something sent down as a gift; the other is something that ascends as a propitiation. A sacrament is something given to man in memory of something else; a sacrifice is something offered to God in order to propitiate or make atonement. If, therefore, the Ritualists have a sacrifice upon the altar, they have no sacrament; if they have a sacrament, as we have, then they have no sacrifice or propitiation on the altar. On either horn of the dilemma they must be impaled. They cannot have both; they must give up the one in order to retain the other. If they have a sacrifice, made and offered on every altar, then Christ's sacrifice cannot be sufficient. But is it not the language of the Epistle to the Hebrews throughout, and indeed of all the writings of the apostle Paul primarily, that "by one offering he hath perfected for ever them that are sanctified?" And again, that "He is able to save unto the uttermost, seeing he ever liveth to make intercession for us." And again, he makes the distinction, in Heb. x. 11, "Every priest"—denoting many priests;—"standeth" —the attitude of a servant;—"daily ministering and offering oftentimes," frequent repetition, "the same sacrifices, which can never take away sins." That is what the apostle says of the Jewish economy. But in the Christian economy mark the contrast. "This man," Christ Jesus, one priest, in opposition to many priests; "after he had offered one sacrifice for sins

for ever"—perfectly, completely, once for all—"sat down," as a Sovereign, "on the right hand of God." The former is the picture of what is taking place before our eyes in the present day. These people, that I speak of with all respect, are many priests standing daily ministering, offering oftentimes what they call many sacrifices; but of all of which the apostle says they can never take away sin. But in contrast with this we have the magnificent truth on the other side,—that this man, Jesus Christ, after He had offered one Sacrifice, and that in all its perfection and completeness, sat down, having finished all sacrificial and propitiatory work for ever, upon the right hand of God.

If upon the altar in a Ritualistic church they have a propitiation, an atonement, a sacrifice, there must be the death of the victim. What is the law of all sacrifices? "Without shedding of blood there is no remission of sin." Then an atonement can be made typically by the slaughter of a lamb, of a bullock, of a goat; but the creature must be slain; its death must take place, or there can be no propitiation, typical or real. We ask, Does death take place in the Lord's Supper? They say the bread and wine are turned into the body and blood of Christ, and are offered by the priest a propitiation. But does Jesus Christ die? There cannot be an atonement unless there be the death of the victim. The victim there is Christ, according to their own definition; but it is said of Christ that "he dieth no more," and there-

fore there cannot be there and then a propitiation. I have said the Sacrifice of the Mass, as the Ritualists call it, is based, and justly based on Transubstantiation. If Transubstantiation be untrue, the whole thing is a transparent and obvious deception. If Transubstantiation be true, there is a probable foundation for the Sacrifice of the Mass. But even if it be true, whether they can prove that Christ, thus present, is immolated a victim and a sacrifice every day for the sins of the living and the dead is a very different question. If they say it is the same sacrifice on the altar that was offered on the cross, I answer, that is absurd. If I strike a blow upon this table, and if I strike a blow again, that second is not the first blow: it is another blow. The first blow is struck, and gone for ever; I cannot repeat it; I can only strike another blow. So they cannot repeat Christ's sacrifice; it is finished, it is done. They may offer up what they call *another* sacrifice, and they may say, "That is Christ's sacrifice;" but then we ask, Where is the evidence? There is no evidence that it is so; there is no blood shed; there is no death of the victim; there is no evidence of propitiation and of sacrifice. It cannot be the same, and, therefore, it must be another. If it be another sacrifice, it is not only not the atoning sacrifice of Calvary, but it implies that that sacrifice is incomplete, unfinished, and imperfect. But I repeat, the whole language of Scripture tends to prove, as it repeatedly and plainly asserts, that his

sacrifice is perfect, finished, enduring, accepting no addition, and having no rival; alone in its completeness, alone and infinitely sufficient in its efficacy. And, according to these Ritualists, they come into the sanctuary not to praise God for a sacrifice finished eighteen centuries ago, extending its virtue along those centuries without intermission, failure, or exhaustion, but to immolate a victim, to offer an atonement, to make a sacrifice for the sins of the living and the dead.

That it should be a sacrifice there must be priests. Where are the priests? I allege that a priest, or sacrificing priest, as I will shew in my next lecture, is unknown in the New Testament Scriptures. Is it not strange that the Apostles, having constantly before them Jewish priests in the Old Testament Scriptures, every great officer in the temple being called a priest, from the first verse of Matthew to the last of the Apocalypse, should so studiously have avoided calling the minister of the Gospel by the name of ἱερευς, a sacrificing priest? Offer any reward you please to any Ritualist in Christendom, and you are perfectly safe, if he will only discover to you the epithet, "sacrificing priest," in the Greek ἱερευς, applied to a minister of the New Testament economy. And hence the Apostle tells us that when Christ rose from the dead "He gave some apostles;" there it is; "some prophets," in the sense of preaching; and "some evangelists;" and "some pastors and teachers." What has become of the priests? They

are not even mentioned; they are not in the catalogue. But you say, perhaps, This is only part of it. Well, the Apostle says, "for the perfecting of the saints." Very well; then the saints of God may be made perfect without priests, through pastors, evangelists, apostles, prophets, and teachers. Priests are supernumerary, even if they were found. But as they are not known in the New Testament, they are imported from another source than that from which the New Testament and the Old Testament Scriptures came. Again, when the apostle Paul is writing to Timothy, — writing to a minister, — to tell him his duty, he never once tells him of the holy sacrifice on the altar, and the duty to offer it up every Sunday, according to the placard which I read last Friday evening, for the sins of the living and the dead. He says to Timothy, "These things"—sacrifice? No. "These things command and teach." Then he says, "Give attendance to reading, to exhortation, to doctrine." He does not say, "Give attendance to the altar, give attendance to the sacrifice, give attendance to making an atonement for the people." And then again in the sixth chapter he says, "Fight the good fight of faith; lay hold on eternal life." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches;" "that they do good." "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called." Not a

word about offering sacrifice or making atonement of any sort. In short, Timothy was appointed a teacher of the truth, not a sacrificer of a victim—a preacher of a sacrifice accomplished, not a performer of a sacrifice unfinished, and that needed to be accomplished.

If it be a sacrifice, where is the altar? There is no such thing mentioned in the New Testament as an altar in connection with the Lord's Supper. It is called the table of the Lord. And it is very curious, in one of the Homilies of the Church of England, the Reformers call it "the Lord's board," a very plain and unmistakeable title. And in every Protestant church it is a table. In the Church of England the primary rule is that it be placed in the middle of the congregation, just as the Church of Scotland communion table is; but many have it in the east end of the Church, or at the end of the church. That may be, but however it may be made to look like an altar, it is not an altar; and the Ecclesiastical Courts have determined that no parish church in England may have an altar, that is, a stone altar, of any sort or shape. If there be no priest and no altar, where can be the sacrifice, and by whom shall it be offered a propitiation for the sins of the living and the dead?

Those who allege that "This is my body" proves that Transubstantiation is true, allege what I have said lays the probable foundation for the possibility at least of the dogma of the Sacrifice

of the Mass. But then how can Transubstantiation be accepted? Read the Saviour's words: "Do this;" but according to them, it should be, "Sacrifice this." The Saviour did not say so; but he says, "Do this," not propitiatory for sin, but "in remembrance of me." What does that mean? If it be in remembrance of Christ, then Christ cannot be bodily present. Memory relates to the absent, never to the present. The senses deal with the present, memory deals with the absent; and the very fact that we do it in memory of Christ is proof positive that Christ is not bodily present then and there to us. But they say, the words are so explicit, "This is my body," and those words must have a literal sense. I answer, they harmonize with the constant usage of Scripture. For instance, thirty-seven times the phrase analogous to this occurs in the Old Testament and New Testament. Thirty-six times both Ritualists and Romanists understand it as we do; and on the thirty-seventh time they attach a special, peculiar, and extreme import. Now is not this suspicious, to say the very least of it? What are some of those parallel passages? "That rock was Christ." "The seven candlesticks are seven churches." "I am the true vine." But there is one most conclusive. When the ancient Israelite celebrated the Passover, he said of the roasted lamb lying upon the table, "This is the Lord's Passover." Now did this take place literally,—did the roasted lamb instantly become transubstantiated into an angel flying through

the atmosphere of Egypt, smiting the first-born of Egypt, and sparing the first-born of Israel? But as the Lord's Supper succeeded it, it would necessarily follow that if the expression, "This is my body," implies transubstantiation, the previous one implies transubstantiation or change of the same sort also. But they quote the words constantly, "Whoso eateth my flesh and drinketh my blood hath eternal life," in the 6th of John; and "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." But do these words refer to the Lord's Supper at all? When the discourse in the 6th John was pronounced by our blessed Lord, the Lord's Supper was not instituted. How could the Saviour describe, or the hearers understand, a non-existent fact? When He thus taught, who were His followers and hearers? The Capernaites; and they followed him for the loaves and fishes; not because they loved the truths that he spake. Is it likely that instead of beginning to preach the simplest elements of Christianity, he entered on a mysterious definition of an institution not as yet appointed by himself, to an illiterate, uninstructed, unconverted mob? The thing is highly improbable. But that there may be no mistake about it, he explains it himself. "He that believeth on me hath everlasting life," is in one verse; "he that eateth my flesh hath everlasting life," is in a succeeding verse. Therefore, "He that eateth my flesh," and "He that believeth on me," are synonymous, or con-

vertible expressions or terms. And then lastly, when some took his words in a literal sense, and were shocked, what did he say? "It is the spirit that quickeneth; the flesh profiteth nothing." The Ritualists, like the Roman Catholics, are very fond of the Fathers. I have copied myself from Augustine the following exposition of the 6th of John's gospel. "'Unless ye shall eat the flesh of the Son of Man, and drink his blood, ye have no life in you.'" He quotes the text. Then adds Augustine, "Jesus appears to enjoin wickedness and a crime; *it is a figure, therefore,* teaching us that we partake of the benefit of the Lord's passion, and that we must sweetly and profitably treasure up in our memories, that his flesh was crucified and wounded for us."* And again, the same author says, "How shall I put forth my hand to heaven, and lay hold of him who sitteth there? Put forth your faith, and you will have laid hold on Christ." So that the eminent Augustine, who lived in the fourth century and a portion of the fifth, the most evangelical, accomplished, and able of all the Fathers, held the very opposite doctrine to that of Transubstantiation. If this be the case; if there be no transubstantiation, there can be no atonement or sacrifice of Christ for the sins of the living and the dead; and on this I lay the stress of the argument I now employ. The ancient creed, though it is not inspired, says, "He

* *Benedictine Edition.* Paris. 1685. Vol. iii., p. 52.

ascended into heaven, he sitteth at the right hand of God, from thence he shall come"—to be immolated every Sunday on the altar? No; but "he shall come to judge the quick and the dead." But the Ritualists lay considerable stress upon these words in 1 Cor. x. 16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" They say, these words mean more than a spiritual apprehension. But I will illustrate them by a very simple passage in another part of the same chapter. The apostle says, in the 20th verse, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils." Now the same word is employed for "fellowship" with Christ as is employed for "fellowship" with devils. You cannot have fellowship with Christ and fellowship with devils. Those who eat with faith the consecrated bread enjoy communion with Christ; those who eat what is offered to idols have communion with devils; but the body of Christ is no more eaten with the mouth to obtain communion with him, than the bodies of devils are eaten to obtain communion with them, and therefore it cannot be a material, literal, or corporeal communion.

But it is urged by the advocates of this system

that the Mass, as they call it (for they do not hesitate to call it so), is of great antiquity. I admit that it is of great antiquity. The processions of the Church of Rome still take place upon the Appian Way on which an apostle walked to martyrdom. The Mass is offered in Basilicas old as the sceptre of the Cæsars, and on altars which were raised by Constantine. No doubt the Sacrifice of the Mass is old; no doubt the Roman Catholic religion is old. But so is error; so is sin—both very, very old indeed. What we Protestants stand for is not what is old, but what is first. Error is old, but truth is first; sin is old, but holiness is first. These Ritualists dig up from the musty and dusty debris of the past all sorts of roots, that when they grow up, grow up only into deadly and destructive poisons. We Protestants go back to the virgin soil of apostolic days, and breathe the air, and smell the fragrance, and taste the sweetness of fruits that ripened in the sunshine of the Sun of Righteousness, that were tended by apostolic hands, and planted by Christ himself. Do not be deceived by the assertion that this system is old, and that Protestantism is new. I may illustrate this distinction by a very simple fact.

You know what is meant by "old time," and you know what is meant by "new time." It turned out in the middle of last century that the clock of Christendom had gone eleven days wrong; it was eleven days in advance, or too fast. Well, what did the chronological reformers of that day do? They just

lopped off the eleven extra days, and went on as if nothing had happened; and we have now the new time. But the old time as it was called, was the wrong time, and the new time, that we have now, is really the true time. So that a thing may seem to be new, and yet be true; another thing may appear very old, and yet be very false.

We have a very beautiful account of the Lord's Supper, in the writings of Justin Martyr, who probably saw the apostle John; at any rate he lived very close upon his time. Justin Martyr died in the year 146, and he must have been born very soon before the death of John, who wrote the Apocalypse, or about the same time. He gives an account of a Sunday's service, in his celebrated *Apology for the Christians*.* He says, "Then the bread and the cup of the water and the wine mixed with it, is offered to the president of the brethren." The Ritualists contend for water being mixed with the wine. Justin Martyr certainly adopts it: but there is no evidence that our Lord did. It was bread He took, and it was wine He took. I admit the wine was not the same as our's; our's has artificial alcohol added to it; the wine of that day had only the product of fermentation; but it was pure wine. But in all wine there must be a certain amount of water. However, in Justin Martyr's day the Ritualists may plead his authority that water was

* Vol. ii., page 97. Paris edition, 1615.

mixed with the wine. "And the president, taking it, offers up praise and glory to the Father of all, in the name of the Son and of the Holy Spirit, and at some length he performs a thanksgiving, for having been honoured with these things by him. When he has finished the prayers and the thanksgiving, all the people present joyfully cry out, Amen. Amen signifies in the Hebrew tongue, So be it. But the president having returned thanks, and all the people having joyfully cried out, those who are called by us deacons give to each of those who are present a portion of the bread and the wine and the water, over which a thanksgiving has been performed, and they carry away some for those who are not present. And this food is called by us the Eucharist, of which no one is permitted to partake but he who believes that the things taught are true, and who has been washed for the remission of sins and for regeneration, and who lives as Christ has enjoined. For we do not receive these things as common bread, or common drink; but as the incarnate Jesus became, by the Word of God, Christ our Saviour, and received flesh and blood for our salvation, so also we have been taught that the food which is made the Eucharist by the prayer, according to his Word, by which our flesh and blood are nourished, is both the flesh and blood of that incarnate Jesus."

The phrase, "by which our flesh and blood are nourished," implies that there is no transubstantiation. "For the Apostles, in the histories which

they have written, which are called Gospels, have thus recorded that Jesus commanded them; that He, taking bread and giving thanks, said, Do this in remembrance of me; this is my body;" and that He, in like manner, "taking the cup, and giving thanks, said, This is my blood." And in all that "we offer, we bless the Maker of all things by his Son Jesus Christ, and by the Holy Spirit. And on the day that is called Sunday, there is an assembly," or a congregation, "in the same place of those who dwell in towns or in the country; and the histories of the Apostles and the writings of the Prophets are read, whilst the time permits; then, the reader ceasing, the president verbally admonishes and exhorts to the imitation of those good things. Then we all rise in common and offer prayers, and, as we have already said, when we have finished our prayers, bread and wine and water are offered, and the president in like manner offers prayers and thanksgivings as far as it is in his power to do so, and the people joyfully cry out, saying, Amen."

Now, first of all, here is the evidence that very few years after the death of John—in the year 140 or 130—the Lord's day, Sunday, was observed; secondly, that Christians met in congregations; thirdly, that the Lord's Supper was celebrated every time they met. There is no doubt that the Lord's Supper was observed every Sunday. But then that arose from conditions that do not now exist. Every time they met in days of persecution, it was likely

to be the last communion they might ever have the opportunity of joining in together. However, in all ceremony the Bible is latitudinarian; in all vital truth there is no latitudinarianism, however much liberality there may be. There is another curious fact here. Justin Martyr says, The president of the brethren offered prayers "just as he was able to do." Evidently there was not a Liturgy then; it was extemporaneous. But there was this feature in it; at the close of the prayer (for the minister does not pray for you, but with you; he is your mouthpiece, that is all, clothing your desires in simple and expressive words) all the people shouted aloud, "Amen;" meaning that they heartily coincided in what they had heard.

Such is a picture of the Lord's Supper then. Now take the Missal, the Roman Catholic Prayer Book, and contrast what is said there with the account of Justin Martyr, or with the account in the Gospels, when Jesus took bread and blessed it, and brake it; and you will see that the contrast is between things in direct opposition to each other. If the Mass or the Lord's Supper as celebrated at St. Alban's, according to their own account of it, be the original thing, then I say the New Testament account cannot be historically true. At all events, what is in the New Testament and what they offer on their altars are to the senses two, in every respect, different and antagonistic things.

The Ritualists hold, in defending their theory of

a sacrifice upon the altar, that the very same sacrifice is offered upon their altars as was offered on the cross. They repel what I have assumed—that it is another sacrifice, and they say it is the same sacrifice evermore offered on their altars. Well, if it be the same sacrifice as that upon the cross, there must be certain features of identity of which the senses can take cognizance. For instance, in the sacrifice on the cross there was the death of the Son of God. But will they allege that there is the death of the Son of God on their altar? How will they reconcile such an opinion with what I have quoted, —"He dieth no more?" Again, the sacrifice on the cross was painful to the victim. But is there any pain felt in the victim offered on St. Alban's altar? The sacrifice on the cross was visible to every one. But is there any sacrifice on the altar of St. Alban's Church visible to any eye whatever? The sacrifice on the cross was once for all, completed, finished, never to be reiterated, infinitely sufficient. But in St. Alban's Church so imperfect, so insufficient is each sacrifice, that it needs to be repeated, according to a document I have in my possession, occasionally seven times a day. Does not that look very like the many sacrifices offered by many priests, which cannot take away sin, in contrast to that once for all sacrifice, in which is virtue for all sins, salvation for all sinners, free, full, without money and without price?

These Ritualists say, as I quoted from one of their

books in my last Lecture, they re-present Christ's sacrifice. Bad theology is mingled with an almost tinge of dishonesty. To represent means to shew forth, to reflect. But they say it is not "represent," but "re-present;" that is, again to offer up, or again to present the sacrifice. They divide the word into two, and understand it in a sense different from its popular and ordinary acceptation. Well, if it be the representation of the sacrifice on the cross, it is not the sacrifice; but if it be re-presenting it, it must have all the accompaniments of the original sacrifice, for it is the repetition of the same thing. But as I have said before, there is wanting the element of atoning blood, which is vital. But they may say, "Oh, it is what the Roman Catholics define as 'the unbloody sacrifice on the altar.'" But that very definition is destructive of all its claims to be anything of a sacrifice or a propitiation whatever; for without shedding of blood there is no atonement, and without it there can be no remission of sins. But they say it is still the atonement, only *minus* the shedding of blood. What would you say if ten thousand soldiers were to assemble in Hyde Park, and a sham conflict were to take place between them and other ten thousand soldiers, were the commanding officer to tell you coolly, "This is the Battle of Waterloo, *minus* the shedding of blood?" You would say, It may be a very pretty *fac simile* of a fight, but it is a very different thing; it wants an element essential to its

being the re-presentation of the Battle of Waterloo. Then again, if it be the sacrifice upon the altar, I ask, wherein does the sacrifice consist? In the Levitical economy it consisted in the death of the victim. But does the victim die? No. Then does the sacrifice lie in the bread that is broken? But there is no bread left to be broken. Then does it lie in the body of Christ which is broken? But His body cannot be broken. Then wherein does it lie?

The Roman Catholic Church defines it that the accidents of bread and wine remain, but the substance is turned into the flesh and blood of Christ. A member of the Roman Catholic Church, who was here listening to my last lecture, and who signs himself such, writes to me as follows,—

"*Saturday, Feb. 2nd.*

"Dear Sir,

"If you refer to Father Dalgairns' work on the Blessed Sacrament, you will find he there shews that we know nothing whatever respecting *substance, i.e.*, the substratum, or 'hypostasis' of matter; we can and do only take cognizance of its *properties* or '*accidents*,' which are evident to the senses; viz., its form, colour, taste, etc., etc.; it is therefore quite *possible* that this 'substratum' may be, by the Divine power, transformed into Christ,—the accidents or properties remaining *as before*. Christ can still do, as He wills with His body, and as He once

condescended to become bread (*i.e., the substance of bread*) when He instituted the Holy Eucharist; as He once escaped from a closed sepulchre, and entered a room whose doors were shut; so now He *can* appear *under any form* He may select; that of our daily bread being one which is very beautiful and suitable. *His* body therefore cannot be (as you say) 'precisely like our own;' for ordinary bodies are totally incapable of such wonderful metamorphoses!

"Yours very truly,
"A ROMAN CATHOLIC
who listened to you last Friday.
"Dr. Cumming."

But notice the absurdity of this. What are the accidents? Things are defined and classified and catalogued according to what their accidents shew they are. What are the accidents of bread? Colour, form, shape, solidity, length, breadth, taste, and so on. Now then, we define bread by these accidents, and just in the same way we define *flesh* by its accidents. The accidents of flesh are not the accidents of bread; and if the accidents of bread be upon that altar, and yet the flesh be really there, I say our senses are deceived, and God Almighty cheats our senses. But has He ever done so? Never. Grant that the senses of men may be deceived every Sunday at the Ritualistic altar, and what follows? The sceptic will come down upon you with tremend-

ous force, for he will say to you, You admit that the senses are deceived every Sunday; that what looks to you bread, and tastes as bread, and smells as bread, and feels as bread, and decays as bread, is nevertheless flesh. If your senses are deceived every Sunday, why may not the Apostles' senses have been deceived when they saw Christ rise from the dead? Why may not the five hundred brethren at once have been deceived? In fact, once admit that the senses of men are regularly deceived in their own province, and you take away the very foundations of religion; and instead of a glorious Scripture inspired by God, we have accidents of something else, and of what may be a fable underneath them. What is broken? They say, not the body of Christ, for it cannot be broken; not bread, for it has ceased to be bread. Then what is broken? They say, Accidents. Then you have the accidents of a sacrifice, the accidents of an atonement; and may it not be that you may also have only the accidents of your salvation, which is no salvation at all? A salvation of accidents is not the salvation that souls need, and that the Bible proclaims, and that Jesus accomplished on the cross.

Now I think these are plain proofs that this idea of a sacrifice on an altar is untenable and absurd. But why should we have one? We do not need it. The Ritualistic notion is that God Almighty is a wrathful, a vengeful, a threatening Being, watching every trip that He may destroy you, watching

every possible fault that He may send you to hell for ever. But is such the picture of the God of the Bible? He is our Father, yearning over the family that have ruined themselves, but that may be redeemed through precious blood. He needs no propitiation to make Him love you. The common notion that lingers even in many Protestant minds is that Christ steps in between the sinner and God, intercepts God's wrath, conducts it away, and then God is obliged legally to save him because Christ has interposed. That is no more Christianity than it is Mahometanism. The death of Christ was not to make God love me, but *because* God loved me. God so loved me that He gave His only-begotten Son. But then why require that death if He loved me? That He might be just while He justifies, holy while He absolves, true while He admits into heaven. God needs no fresh atonement; He is infinitely satisfied with what was done eighteen centuries ago. And what we preach, and what He presses, and what the Bible constantly tenders, is, believe in what has been done, take God Almighty at His word. Let us put confidence in the Bible as we would in a five-pound note. Take the Word of God as you would take the word of one of England's merchants—believe it to be true; lay the everlasting issue on what it says of Christ, and you will find that the Atonement on the cross is all that you need, and anything else is delusion, superstition, deception.

Let me illustrate God's feeling to us. Suppose, if

I may imagine such a thing, an inclosure, a vast inclosure, filled with the dying, the fevered, the plague stricken, and the dead. Suppose that love in the heights of heaven pities the sorrowful spectacle, and comes down to earth to see if anything can be done to put an end to such misery. Love goes up to one gate, and finds it barred and fastened—and there can be no admission there. He asks the guardian of it, whose name is Holiness, Will you open that gate, and let me go in to heal the sick and to quicken the dead? Holiness answers, "Nothing that defileth can I permit to rise or come out hence." He goes to another gate, and he finds there one called Justice. This sentinel answers to his appeal, "I have weighed them all in the scales of the sanctuary, and all are found wanting, and they must suffer." He goes to a third gate, and he finds there Truth; and he asks, Will you not open, and let me exercise my healing power as a physician on the sick and the dying within these walls? But Truth answers, "It is written, The soul that sins shall die, and I cannot." Love returns to heaven, and asks the question, How can this problem be solved? How shall these gates be opened, that I may enter, to save, to quicken, and to heal? Who will go, who is fit? A still small voice comes from the Throne of One like unto a Lamb who had been slain from before the foundation of the world, and answers, "Lo, I come; in the volume of the Book it is written of me, I delight to do thy will, O my God,

I come." He descends to earth; He takes upon Him our sins; He dies our death, He endures our curse, He exhausts the penalty of a broken law, and satisfies the demands of an exacting law, and He cries at the close of the tragedy of the cross, "It is finished;" and those words roll through the enclosure like reverberations of thunder, or rather strains of music from the very heavens themselves. Holiness flings open her gate, justice flings open her's, truth flings open her's, and mercy and truth meet together, righteousness and peace kiss each other, and love enters. The breath of life quickens the dead, absolution forgives the guilty, health rushes through the veins of the sick, and the world ends with a Paradise more beautiful and glorious than that with which it dawned six thousand years ago.

So then all that has to be done is to receive what is offered—nothing more. We therefore maintain that we need no fresh sacrifice. We preach one accomplished, not make one. God asks you to accept what Christ has done, not to attempt to repeat or to reiterate it. No more sacrifice is required, for justice is satisfied; no more atonement, for holiness is satisfied; no more glorification of the law, for truth is satisfied. Dismiss these priests; they are anachronisms in the year 1867; they have no business here. A priest has no more business at a communion table, offering up a sacrifice, than a colonel

of a regiment or a post-captain in the navy. Why? Because there is nothing for either to do there, and his place, wherever it is, is not there.

We will not then surrender our minds, our common sense, our private judgment, our freedom of opinion, our faith and hope to the claims and pretentions of an arrogant priesthood. We had enough of them three hundred years ago; we do not want them again. In these days, when this system is spreading all over England, and has become a power, a formidable power, worked and wielded by earnest and talented, but deceived and misguided men; some of them, I have no doubt, in spirit belonging to the Church of Rome, and doing the Pope's work in Protestant places of worship, — it seems to me, as I think of their power and their numbers, how startled the ancient Reformers would be if they could see what their degenerate and unworthy successors are doing at this very hour. I seem to hear a voice from the graves of Luther and Calvin, of Ridley and Cranmer, of John Knox and of Melville, adjuring us to be faithful, to hold fast the truth; imploring us by the tremendous sacrifices that they endured, that we might inherit the products of their suffering, handed down to us by the blessing of God, to be faithful, to hold fast our precious privileges. And let us, my dear friends, resolve that wheresoever the torch of freedom shall expire, wheresoever the flame of Protestant truth shall be quenched; wherever and by whomsoever

the holy cause of Christ shall be betrayed, it shall not be betrayed upon that soil which was once moistened by the blood of martyrs, nor yet by a people who know their rights, and knowing dare maintain them.

RITUALISM,

THE HIGHWAY TO ROME.

LECTURE III.

HAVE WE PASTORS OR PRIESTS?

THIS Lecture is an answer to the question, Have we Pastors or have we Priests in the Christian Church? On this subject we Protestants and those who teach Ritualistic doctrines are completely at issue. If they be right, we are utterly wrong. If we be right, they are fast precipitating themselves and all that cleave to them into Roman apostasy. Whilst I concede that these Ritualistic clergymen are perfectly sincere, as they are earnest, laborious, and devoted, just as thousands of Roman Catholic priests are; yet I deny that the sincerity with which a man holds an error in any degree dilutes or does away with that error. Paul, when he preached the unsearchable riches of Christ, was not one whit more and not one whit less sincere than Saul the persecutor, when he persecuted the Christians. The sincerity with which man holds

an error makes me respect him, speak to him and of him with courtesy; but it does not in the least diminish my enmity to an error which deludes souls, and points out a way to heaven unknown in the New Testament Scriptures.

This system has the advantage of another apology, —it does draw people to it. The argument adduced by some of these ministers, and abetted by their friends, is old, and has been long urged by Roman Catholic priests—that a gorgeous ritual attracts the people. No doubt it does attract them. So, as I see in this neighbourhood, does the opera. Carriages come to it in long lines, with people in full dress, and in all sorts of weather, to see a splendid spectacle, for it draws. This Ritualism attracts; but the nature of the attraction determines what the system is. Attract people to a priest, and you create Popery. Attract people to paintings, and shows, and ceremonies, and genuflexions, and you create Ritualism. Attract people to Christ, and you strengthen and deepen living Christianity. "And I, if I be lifted up, will draw all men unto Me." No doubt, the Ritualistic priest will attract. If his colours, and his pictures, and all the contents of his ecclesiastical wardrobe, did attract people to a place of worship, so far it would be good. If it emptied the public house, and filled the place of the spectacle, it would be so far good. If it took people from mischief, and wandering about the streets with nothing to do, and brought them to see something that pleased and even

refined them, it would be so far good—no doubt of that. But that is not the real question. Salvation is the want of humanity. This Ritualistic attraction will not bring people to Christ. Where it succeeds best, there Christ in the sermon, and in the service, is buried under a heap of ceremonial, and the Christian heart, like the woman at the sepulchre, will say, "They have taken away my Lord, and I know not where they have laid Him." Attraction is not Christianity—popularity is not piety. But when we turn to the New Testament Scriptures, we do not find the Apostles making use of anything of this sort. When they spoke of what they did, they said, "We,"—not paint, not dramatize, not immolate,—but "We preach Christ, and Him crucified." What a contrast between the ancient Apostle and his professed modern successors! And when they declared wherein lodged the power of God, they did not say, Beautiful paintings, artistic groupings, fragrant flowers, swinging censers, ascending incense, but "The Gospel is the wisdom of God and the power of God unto salvation to every one that believeth; to the Jew first, and also to the Gentile." Therefore we maintain that even if success attended their efforts to collect the multitudes within places of worship, they do not collect them to hear the right thing. Better go to a barn where Christ is preached, as the way to heaven, than go to the most magnificent cathedral, whose towers sparkle in rising and setting suns, where Christ is not preached.

But that we may answer the question before us fairly and fully, let us turn to the Word of God, and see what officers are recognized there as the authorized and accredited officers of the Christian Church. The first name that I find given is *Εὐαγγελιστής*, translated very properly "an Evangelist." What is an Evangelist? Not one that atones, that offers a victim on an altar, but one that preaches the Gospel of good news from a pulpit, a platform, the sea shore, or a mountain brow. Eusebius, who records what transpired in the earliest centuries, says, "The disciples travelled into distant parts, and discharged the office of Evangelists among those who had never heard anything of the word of faith." They were all of them busily employed in "preaching Christ, and distributing the holy Scriptures." But not a word of offering a victim, not a word about presenting a sacrifice. That was unknown.

The next word in the New Testament applied to its ministers or its officers is that of *ποιμήν*, the literal meaning of which is "a pastor" or "a shepherd." Christ Himself is alone called "the Chief Shepherd." What is the duty of a shepherd? Not to kill his sheep, and offer them up as sacrifices; but to lead them by "green pastures and by living waters," to feed them, and to train them to follow Him, as did the sheep in ancient times.

The third name given to the officers of the New

Testament is ἐπίσκοπος, which means "an overseer;" not an overlooker, overlooking faults and errors; but overseers, that superintend and take cognizance of what is done under their eyes.

This word Bishop, whatever sense you attach to it, can in no degree mean one that stands by an altar, offers up a sacrifice, or in any shape pardons the sins of the people committed to his charge.

The next name given to the officers of the New Testament is πρεσβύτερος. The Dean of Canterbury —Dean Alford,—in his critical Greek New Testament, states that therein ἐπίσκοπος and πρεσβύτερος are convertible terms. For instance, Paul in the Acts called together πρεσβύτερους—"the Presbyters of Ephesus;" and he said to them, "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you ἐπισκοπους," "bishops" or "overseers." Under Episcopal *regime* there cannot be two bishops in and of one city. But there were a great many bishops in Ephesus, which was not a very large city; and therefore they were overseers each of a congregation, or, as the words of the apostle shew, presbyters. Hence the Apostle Peter says, in his First Epistle, in the fifth chapter, second verse, "Feed the flock of God which is among you," —"taking the oversight thereof; not as being lords over God's heritage."

The next name applied to the officers of the New Testament is διάκονος, from which comes our word "deacon." As we read in the beautiful extract from

Justin Martyr, the deacons brought the bread and wine to the Communion table, and carried them to the brethren constituting the congregation, who partook of the same.

These are the chief names given to ministers in the New Testament Scriptures.

What was their work? Their work was to preach the Gospel. What was their commission? "Discipleize all nations." Again, says the inspired Apostle, "Preach the Word;" "reprove, rebuke, exhort, with all long-suffering and doctrine." But not a word about sacrificing, immolating, offering an atonement on the altar; nor, as in the Levitical economy, a single rubric by which priests should be guided in the intricate and difficult work of offering a divine victim on the altar. Then their functions are more fully stated by the Apostle Paul when he says, "This is a true saying; If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;" it does not say, "Fit to sacrifice," or "accustomed to sacrifice;"—"not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;" and so on. But not a word is here dropped indicative of atonement or sacrifice to be offered by him.

It is evident, therefore, that these officers constituted the standing ministry of the New Testament. There are some who go to a great extreme, and

say that there ought to be no standing official ministry. But surely what the Apostle says to Timothy points out a class of men, and shews how that class is to be constituted, and what are to be the functions it is to fulfil for the edification of the Christian Church.

Now the Ritualists practically ignore all these New Testament titles. The word that they glory in is the word "priest." The word "priest," unhappily retained in the Rubrics of the Anglican Prayer Book, does not necessarily mean a sacrificing priest—the origin of the word "priest," though it has by association come to be made identical with a sacrificing priest, is πρεσβύτερος, "presbyter;" in the German *prestre;* in the French *prètre;* in the English, "priest." The derivation of it can be distinctly traced to πρεσβύτερος. So traced, the word "priest" is most unexceptionable. But then the popular opinion is that the word "priest" always implies what a Romish priest is, and professes. And the Ritualistic opinion—that of those who hold these views—is that the word "priest" is the translation of the Greek word ἱερευς, a totally different word. It means, in its official use, a priest that offers up a sacrifice, or a victim; or, as it is defined in the Roman Catholic Church, one that offers up a sacrifice or atonement for the sins of the living and the dead.

Now as long as you associate the word "priest" with its true origin—presbyter, the word is unex-

ceptionable. But the instant you regard it as the translation of the Greek ἱερευς, or the Latin *sacerdos*, then you introduce an element which is not only ignored, but condemned in the deepest sense in the New Testament Scriptures. To shew you that no such officer exists as a sacrificing priest in the Christian ministry;—not once, from the commencement of the New Testament to its close, is the title "sacrificing priest," in Greek ἱερευς, given to any officer whatever of the New Testament Church. Is not this most suggestive? Every Jew (and the Apostle Matthew was a Jew, Paul was a Jew, Peter was a Jew,) was accustomed every day to speak of the priest—the high priests and the priests under him; and nothing would have been more natural than to apply to the same sacred order, belonging to an analogous and in some degree a related economy, the accustomed word, namely, "priest." But the Apostles have not only not used it once, but they must have designedly, and studiously, and with preconcert, have omitted the use of that word altogether in describing the official persons who were to preside in the Christian Church, and to conduct the service of that Church. The utter silence of the sacred writers here is most conclusive. Why was the name renounced? Why did the office cease? Why are there no priests in the Christian Church, as in the Jewish?

The first answer is, because Christian ministers are ordained to preach a sacrifice accomplished, a

fact complete, incapable of supplement; and not to make a sacrifice by laying a victim on an altar, and offering it up an atonement to God. The distinction between the two is very striking. Ministers are called in the New Testament "ambassadors." "Now, then, we are ambassadors for Christ." I would say to any clergyman who pretends to be a sacrificing priest, If you be an ambassador, you cannot be a sacrificing priest; or if you be a sacrificing priest, you cannot be an ambassador. You cannot be both; one or the other you must be; which will you accept? Why cannot he be both? An ambassador brings down from heaven, from God, a message to man; a priest offers up to God a sacrifice from man. So that if you be an ambassador, you bring a message from God to me, and you cannot be a priest; if you be a priest, you are offering up a sacrifice to God, and you cannot be an ambassador. The two offices are incompatible, the one with the other.

In the second place, there is no priest in the New Testament Scripture, because Christ is spoken of as alone the Great High Priest, and the only Priest in the whole Christian Church. "We have a great High Priest, who is entered into the holy place not made with hands." His functions are equal to the whole emergency; His intercession covers the whole ruin; His blood can sprinkle all; His sacrifice is finished, and He is gone into the holy place, there to intercede for them for whom that sacrifice was made.

In the third place, we have no priest on earth, because Christ's priesthood is intransferable. The Greek words used in the seventh chapter of the Epistle to the Hebrews, "But this man, because he continueth ever, hath an unchangeable priesthood," are *ἀπαράβατον ἱεράτευμα*, "a priesthood that does not pass from one to another." It is translated in our version "unchangeable;" but its strict and literal meaning is, "intransferable." Now then, if Christ has an intransferable priesthood, it is as great blasphemy for a man to claim to have Christ's priesthood as it is to claim to have Christ's omnipotence, or Christ's omniscience, or Christ's omnipresence. If, therefore, the Ritualistic priests do as the Roman Catholic priests do,—profess to be the inheritors of the priesthood of Christ, I say it with all respect, without the least discourteous intention, they are guilty of blasphemy. But perhaps the Ritualistic priests say, We claim to have the Aaronitic succession, and we do not claim to have Christ's succession. If you have, I feel for you; for you must offer sacrifices year by year which can never take away sin; and what a pity you should carry on that useless, ineffective, supererogatory work, when "this man, by one sacrifice offered up once for all, hath perfected for ever them that are sanctified." If, therefore, you assume Christ's priesthood, you assume the intransferable prerogative of the Son of God; if you assume Aaron's priesthood, you assume a defunct office; and you might as well put on

Aaron's robes, and then call yourself Aaron, as affect Aaron's priesthood, and think that you have succeeded to him. Thus, if they claim the priesthood of Christ, they are wrong; if they claim the priesthood of Aaron, they are wrong; and neither is necessary, because for neither is there any work to do.

The word "priest" is used in the New Testament. But to whom do you think it is applied? It is applied to the laity. Every Christian woman in the congregation is as much a priest—no more and no less—as the Archbishop of Canterbury. Peter writes to the people scattered over the whole earth, and he says, "Ye are a chosen generation, a royal priesthood." And we are told in the Epistle to the Hebrews that we are to present, or offer up, spiritual sacrifices, that is, sacrifices pertaining to the soul. By Christ "let us offer the sacrifice of praise." "To do good, and to communicate or give, forget not, for with such sacrifices God is well pleased." Do these mean atoning sacrifices? No; certainly not. But if it be asserted by our opponents that these mean atoning sacrifices, then it proves too much; for it proves that every Christian woman and every Christian man has as great a right to go and minister at the altar as the highest prelate in Rome, or as Mr. Maconochie, or any other Ritualist. Therefore, the only priesthood that we know in the New Testament is the priesthood of the people. And that is the only priesthood known in heaven except Christ's own

priesthood; for they sing, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion, for ever and ever."

What seems to disprove the existence of such an officer in the New Testament, is that there is no mention of the furniture requisite for such an official. If you read Leviticus or Exodus, you will find the most minute and circumstantial rubrics laid down; —the dress to be worn; the altar, its size, its shape, and everything pertaining to it. Now surely, if there were to be sacrifice, and a priesthood, and atoning victims laid upon the altar, as in the Church of St. Alban's occasionally seven times a day offered, surely we should have had a New Testament Leviticus. Those who have seen the *Directorium Anglicanum*, which is a sort of compromise between the Roman Catholic Missal and the Protestant Prayer Book, but having about two-thirds of the Missal in it, and only about one-third of the Protestant Prayer Book, — will find there the most elaborate directions for dress, for the altar, for ceremonial, for everything; in fact, a perfect Leviticus; and that is supposed to be the standard of those who hold these new notions. But where, from the commencement of St. Matthew's Gospel to the close of the Book of the Revelation, do we read of a material altar in the Christian Church? We read of a table for the communion, but not once of an altar for a

sacrifice. A blacksmith cannot do without his anvil; a weaver cannot get on without his loom; a soldier cannot do his duty without his sword; and a priest cannot do anything without an altar. But there is no altar in the furniture of the New Testament. Nay, I tell these men, what they know as well as I do (and this is the only thing that shakes one's confidence in the perfect purity of their motives and the integrity of their aim), that in the Church of England the altar is gone. In the case of "Westerton against the then Incumbent of St. Paul and St. Barnabas," in the west end of London, the decision of the ecclesiastical courts, without appeal, was that there is no such article of furniture as an altar in the Church of England; and the churchwarden, in the Scotch Church the elder, has power to have an altar taken down if the priest puts up what he calls an altar in his church. There is no altar in a Protestant Church, and therefore the priest has really not the requisite furniture. Now it would seem to me to be strange that priests should be appointed, but that no provision should have been made for the discharge of their office. For instance, lately Roman Catholic priests were admitted, by an Act of Parliament, which allows it, into gaols to officiate, and they are paid by the local rates according to the work they do. In one case I read of, in which the priest was admitted, the authorities thought that when they gave him some £70 or £80 a year, and allowed him to officiate to the Roman Catholic prisoners, there

was an end of the business. But before they had paid him his first stipend, he said, "You must find me an altar; without an altar I cannot get on. I am a priest." So they got him an altar; and when they had got him that, he said, "You must also find me a Virgin Mary; I must have that too. You must also find me all the robes of sacrifice." And the poor magistrates discovered that the Act of Parliament really involved provisions for all these requisites in the Roman Catholic Church, to perform the very gorgeous ceremony in its way of the Sacrifice of the Mass.

If such a body as a priesthood be the ministry of the Christian Church, the sinner may not at once, through Christ, draw near to God. Yet in the New Testament we see how much is made of this great privilege. "Ye who were afar off are made nigh." "Let us draw near with true hearts and full assurance of faith." But if there be a priesthood, there is a caste introduced between you and God; there is a body, a new body, introduced between the sinner and the sinner's God, with whom and through whom he must act. Practically, if the Ritualistic system gains a preponderance, as I hope it never will in the Church of England, your salvation would hang upon the priest's girdle; the eternal issue would be dependent upon his will. In the Church of Rome that is the fact. In Ireland I have read, and Irish clergymen tell me, that the peasantry will beat the priest if they find him in plain clothes, should he

offend them. But when he puts on his robes they will fall down to the very earth, and let him tread upon them if he choose; because he is the great person who alone can introduce them to God, and without whom they cannot get to God. Now, it is one of the grandest truths of Christianity, and one of the noblest investitures of the creature, that, just as we are, in the name of Christ we can go to God just as He is. And, therefore, you will tell the priest, when he offers his services, you do not want him—that he is an obstruction, not a help and an auxiliary to you. Do with him as Abraham did with his servants when he went up to sacrifice Isaac. As he ascended the mount, he told his servants to stop at the bottom, while he went up alone to converse with God. You tell all the priests in the church below, and all the saints in the church above, if they were to offer their mediation, to remain down below, while you go alone and hold communion with God alone, your Father and our Father in heaven.

I shewed in my last Lecture that we have no use for a sacrifice to propitiate God, and, therefore, we have no use for a priest to offer up what we do not need. If God be now an angry, revengeful Being, ever ready to crush and to destroy, and if an atonement is required to propitiate Him, and make Him bear with us or forgive us, I can understand what the priest does, and I can understand, too, the necessity of some such service. A Roman Catholic

Cathedral has what they call a dim religious light, which is really and truly a dark sepulchral light, called light as *lucus a non lucendo*. But that is most appropriate to these places. They are there offering up every Sunday the Son of God—soul, body, and divinity, an atonement for the sins of the living and the dead. It is a repetition of Calvary; it is a dramatic repetition of the Atonement—more than dramatic; according to them it is real, and true, and actual. I can understand the propriety of the gloom. But we hold that the Great Sacrifice was finished eighteen hundred years ago; and when Jesus said, "It is finished," God himself rent in twain the veil that separated heaven from earth. There is no more offering, no more atonement; the great salvation is complete, and there is no more sacrifice to be offered for our sins. And, therefore, if God were angry, we have no sacrifice to offer; if He were offended, there is no priest to offer it. But the Apostles tell us that "God is in Christ reconciling the world to Himself;" and if you are not saved, it is not because God is offended with you, for He yearns over you to make you happy; it is not because God will not save or God cannot save; but the only reason upon earth why a sinner is not saved is, that he will not let God Almighty save him in God's own appointed way. We do not need the priest or his sacrifices. The priest is the mere creature of superstition. He is a spectre projected from the fears and terrors of a conscience that does

not know the blood of sprinkling, and has never felt the touch of the love of God.

Let me now sum up what I have said by, in the first place, answering the question, where we do not find the priest? First, then, we do not find him in the New Testament Scriptures. The Apostles seem to have been ignorant of him. They do not seem to have contemplated the birth, or the education, or the employment of any such officer. Secondly, we do not find a sacrificing priest in the earliest writings of the Fathers. I read to you that beautiful extract from Justin Martyr, where he says the president of the brethren takes bread and wine, and prays with the people, and then he gives it to the people as in memory of Christ, that died to save them. But not a word does he utter about sacrifice, not a word about an atonement, not a word about a victim. And in the next place, we do not find in the New Testament anything provided for a priest, implying the office of a priest, or furnishing him with anything requisite to discharge that office.

Then where do we find the priest? First, in the Levitical economy they had many priests, priests in succession, real priests, to whom the people brought their sins to be forgiven and their sorrows to be assuaged, through their intercession with that God against whom they had sinned. But that economy has passed away. When the veil was rent, it ceased to be. Leviticus is gone; the temple is in ruins; Jerusalem is discrowned; and we have

instead, not the priests of Aaron, who were peculiar to that economy, but a great High Priest, who is passed into the heavens, and who ever liveth to make intercession for us.

Secondly, we find this priest, the sacrificing priest, in the Church of Rome. There he unquestionably is, and whether he be actually made so or not, he is charged to fulfil the office of such. For instance, when a Roman Catholic priest is ordained, the bishop puts into his hand the paten for holding the bread, the cup for holding the wine, and he gives him authority to offer up a sacrifice for the sins of the living and the dead. Now I think to take that man and admit him into a Protestant Church, without re-ordaining him, is absurd. The man never was ordained to be a Protestant minister; he never was ordained to be an ambassador of Christ. He was ordained to be a priest for offering sacrifice, not a bishop, not a presbyter, not an ambassador, to proclaim the unsearchable riches of Christ. In the Church of Rome, therefore, we have a priest; but that Church is the apostacy. We had enough of it three hundred years ago. The dust of Smithfield, the grey moors of Scotland, the Inquisition in Spain, the Castle of St. Angelo in Rome, the streets and towns of Germany; all tell you at what a sacrifice and by what struggles the great Reformers rescued you and me, and all of us, from the grasp of an intolerant superstition, and taught us to breathe the air of that freedom with which Christ makes his

people free. Surely, surely, we will not copy the Church of Rome; surely we might do better than draw from that Church for the officers of a Church founded by Latimer, and Ridley, and Cranmer.

In the third place, we find priests in certain Ritualistic churches of the Church of England. I lament that it is so. But the fact is, they are but sham priests; they never were ordained priests; they never got the paten and the cup put into their hands, and authority given to them to offer up a propitiatory sacrifice. The only authority they got in the Church of England was the Bible put into their hands, and a commission to preach the everlasting Gospel. And therefore professing to be priests, they profess to be what they are not, what they have no title to in virtue of their ordination, what they have no claim to as ministers of a Protestant Church. We read in the Apocalypse of the beast and the image of the beast. You have in Rome the beast, and you have the imperfect image of the beast in the Ritualistic churches. And yet if you see these men at their work, they really do not do their work well.

I venture to assert that nothing can be more splendid as well as magnificent than the mass as I have seen it in some of the great Continental cathedrals across the ocean. Once, at Aix-la-Chapelle, I heard Haydn's Twelfth Mass performed, accompanied by instruments of all sorts—organs, violins, harps, flutes, trombones, trumpets, and drums, and an immense choir; and the robes of the bishop and

priests were most magnificent; and the way that the bishop and the priests went through the ceremony, as an operatic exhibition, was perfection. But they cannot do it well in the Church of England. A Protestant minister, when he tries to play the Popish priest, is sure to bungle it; he does not do it with zest or spirit. He is breathing an uncongenial air: there is too much Protestantism in it; he feels awkward when he tries to imitate the Roman Catholic priest. Then their whole service is evidently a mutilated mass. And you may depend upon it, if the Church of England should ever be so foolish, as I believe she will not, and hope she will not, as to enter into competition with the Church of Rome in splendour of ceremonial, she is sure to lose. Even at the present moment the Church of Rome is playing off all her most splendid spectacles, and with her last breath or her last gasp bidding for power and supremacy; and that Church proposes a great Council of all Catholic Christendom this year (next Midsummer) in Rome. So I see the bishops are proposing to call a grand assembly of all the bishops of Christendom. Now what is the use of their doing that sort of thing in opposition to Rome? They can never do it perfectly. And if ever the Church of England enters into a competition with the Church of Rome as to splendour, ceremonial, pomp, the Church of England will come off second best, and the Church of Rome will carry off a good many who will become dissatisfied with the meagre ceremonial of Protestantism,

and attracted by what has been brought into comparison with it—the gorgeous splendour of Roman Catholic worship.

Such then are the evidences that we have no priest in the New Testament; but we have priests in three places — in the Levitical economy, in the Roman Catholic Church, and a sort of imitation of them in certain Protestant places of worship.

Now, in looking at the whole of this subject, I assert that anywhere, in any church or chapel of the Church of England or elsewhere, the priest is an anachronism. His day is gone by, and I do not believe that the Protestant people of this great nation will ever submit again to be priest ridden, or give up their Bibles; which, mind you, they must if this system is carried to its full development; for Ritualism is merely Romanism budding, and growing, and developing itself. I say, surely they will never give up their Bibles, or consent to have the priest's padlock upon them; they never surely will submit to have the secrets of their firesides whispered into the ear of every priest who professes to stand in the place of God, and to have the right to hear them; they surely never will give up what are the distinctive features of that Scriptural and Protestant faith which has made our country all that it is in greatness, in goodness, in influence.

Let it be your resolve, my dear friends, and the resolve of all that you can influence,—no atoning efficacy on altars or by priests, but in the blood of

Christ alone! no regenerating power over human hearts in waters of sprinkling or in waters of immersion, but in the Holy Ghost alone; your Bible without a clasp on it, the cross of Christ without a screen; no paint or colouring to attract you; and the way to heaven so broad that the greatest sinner may walk in it, and yet so holy, that the least sin will not be tolerated as you walk in it.

The modern priest is an intruder. He assumes functions that he has no business with; he tries to do work that he was not appointed to do, and he does it in the teeth of the laws of the communion he professes to belong to.

The modern priest is a usurper of Christ's office. For what is Christ's office? He has an intransferable priesthood. But the modern priest claims that priesthood, and tries to appropriate it as his own.

A sacrificing priest is a desecrator of the sacrament of the Lord's Supper. Instead of merely giving it to the people in memory of Christ, he elevates it to be adored; and he tells you it is a propitiation for sins; and he invites you, in the books I read, while he offers it, even to pray for all the faithful departed.

The priest's office, as it is professed and assumed, is a dishonour to Christ's glorious Atonement. The priest undertakes to eke out what needs no eking out; to perfect what is already perfect; to make efficacious what already has an efficacy equal to all the wants, and sins, and evil of the world itself.

A priest is a deceiver of the people. He gives them another gospel; he deludes them with gewgaws; he charms them with shows; and, under the cover of what charms the senses, he introduces the most deadly error. The asp that stung Cleopatra to the heart was brought to her in a basket of roses. The deadliest error may be conveyed, and more easily conveyed, under the most attractive of forms and ceremonies.

The priest, the modern priest, is a pioneer of Rome. He is the most effective curate that Archbishop Manning has; so effective that the Archbishop has thanked the Ritualistic priests in the presence of his own priests for what they have done and are still doing,—that they have rendered the work of the Roman Catholics comparatively easy. Formerly, the priests of his Church had to discuss with all that chose to controvert their doctrines; but now, he says, we have given all that up. Now the Ritualistic clergy are doing our work so well that we have only the peaceful task of reaping what they are sowing. And six or seven priests connected more or less directly with Oxford have in the course of last year passed over to Rome. And if this system be repressed, as in all probability it will, then I suspect —I do not fear, but I suspect—that those Ritualistic clergymen who will not be persuaded to go back to the old form and the truly old religion, will go over and join the Church of Rome.

These priests place themselves in the room of God.

This will be shewn in my next Lecture,—The Confession of Sin. They place themselves in the room of God. The authorities of the Roman Catholic Church tell you that the priest in the confession-box holds the place of God, and that what you whisper into the priest's ear, you speak to God, and not to man. And in a book written by the great St. Alphonso de Liguori the question is put, "May a priest acknowledge that he heard a sin confessed to him in the Confessional?" The answer is, "Though he heard it, he may deny with an oath that he heard it;" he may swear that he did not hear it, when he heard it an hour ago. Then St. Alphonso asks, "How can this be defended? Because he heard the confession as God; whereas he is asked if he heard it as man, and he answers as a man." That is but the full blossom of what is being planted all over England at this moment. Our only confessional is the loving ear of the Son of God. The whisper of your heart can ascend there; the petition of your soul can enter there, and come down not in echo, but in answer, "Son, daughter, be of good cheer; thy sins be forgiven thee."

I thank God, in the Protestant Church we have still preachers, teachers, evangelists, and these we shall have to the end; for we are told by inspiration itself that when Christ ascended, "He gave some, apostles; and some, prophets; and some, evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the

edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." So that such officers will continue to the end. Let us honour them that honour Christ. Let us value a faithful, instructive, comforting ministry wherever we find it. We are going into times when we shall need more than ever to bring out in sharp and distinctive relief those great doctrines that constituted the distinguishing teaching of the glorious Reformation. Rationalism spreads on one side, desolating and blasting; Ritualism steps in with its trinkets on the ground that is desolated, and raises its altars, and offers its sacrifices. But, my dear friends, go nowhere where the Gospel is not preached. Take the humblest, the least eloquent, the least refined minister, but see that he preaches Christ, and him crucified. There is no power to save in anything else. But if you attend these Ritualistic churches, and hear these Ritualistic preachers, as many young men and young women are tempted to do, remember this,—you just go where you will regularly receive homœopathic doses of deadly error; and, I am told, that homœopathic doses or infinitesimal quantities long repeated, constantly renewed, at last disease and destroy the whole health of man. Therefore, we say to you, if we or an angel from heaven preach any other Gospel than that which the Apostles taught, which the Spirit inspired, which the Reformers resuscitated, which John

Newton, William Howell, Scott and Henry, Richard Cecil, and others whose names are household words in the Church of Christ, taught, let him be anathema.

RITUALISM,

THE HIGHWAY TO ROME.

LECTURE IV.

SHOULD WE CONFESS TO GOD OR TO MAN?

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RITUALISM,

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LECTURE IV.

SHOULD WE CONFESS TO GOD OR TO MAN?

THE subject of my address in this Lecture is Confession. We saw in the little books issued by authority of the leading Ritualistic clergy, that this, among other well-known Romish doctrines, holds a pre-eminent place in their system. In fact, confession, followed by absolution, is in words exalted to the dignity and position of a sacrament.

Looking at it first in its merest outward aspect, perhaps I ought to say that confession implies an individual, as on the Continent, in a little open box, like a sentry box, kneeling down in private and alone, and whispering into the ear of a priest whatever thoughts, words, deeds, he can remember, or suspect to be sinful, in his past life; whatever deeds or thoughts that may appear to him sinful; and the priest or confessor is at liberty to question, to cross-question, to suggest, and to withhold or pronounce

absolution as he sees fit—a sentence which in the judgment of the Roman Church, and I assume substantially in the judgment of the Anglican priesthood of the Ritualistic school, is, when pronounced by the priest upon earth, as real as if God Almighty opened the heavens and pronounced it from the skies.

No trace of confession—auricular confession—in private, and made to a priest alone, appears in the history of the ancient Levitical or Jewish economy. There is not an instance that can be quoted as fact to prove its divine authority—there is not a prescription there read that indicates it was either a duty in the priest to practise it, or a duty in the layman to submit to it. In the Jewish economy there were real priests, priests that had not a sham succession, marred by a thousand incidents, full of broken links, untraceable and unhistorical, but a succession undenied, and in which there could be no flaw. Every priest of the Jews could trace his personal and lineal succession from himself upward to Aaron. Yet though this great priesthood was a real priesthood, there is recorded, in the account of its functions, no instance or institution of auricular confession. In the temple there was no piece of furniture adapted to the purpose; in the laws of Levi there are no commands authorizing or ordaining auricular or private confession. The omission of all notice of such a practice in the Old Testament Scriptures, where everything was laid down in the most stringent and definite rubrics, is a presumption at least, if not an absolute

proof, that it was never instituted then, or in that economy, by God.

If we turn to the New Testament, we shall find not a solitary instance of it there. Now is it not strange that in the New Testament there is not only no such personage as a ἱερευς, or sacrificing priest; but there is no indication of any command to go to any analogous officer in private, by night, or in the shades of evening, and alone, to unburden all that is on the conscience, and ask him to give that absolution without which one cannot be saved? Yet the Roman priests say, Confession is a divine institution, and he who says the contrary is under the curse. In fact, they assert that without confession, and judicial, sacerdotal absolution, it is doubtful if any human being can be saved. This is very strong language, certainly, and it ought to be very clearly justified at least in the Scriptures. But we find no such institution in the New Testament, and no allusion to it. In instances that occur in the Acts of the Apostles, where confession private, and absolution in its nature judicial, might have been illustrated in fact, we find nothing approaching to it. A gaoler, for instance,—a rude man, savage, cruel, and unholy in life, unconverted in heart—startled by the rocking walls of the gaol, and the throes and heavings of a sudden earthquake; and alarmed for the safety of his soul, conscience smiting him, and bringing vividly before him all his past transgressions; rushes to the apostles—Paul, one of them, and Silas—and says, "Sirs, what

must I do to be saved?" Certainly it would follow in the Roman Catholic Church that he would have given his confession, he would have received absolution, he would have been baptized, raised up and united to the Church, and numbered with its members. But there is no occurrence of this sort. The instant answer of the apostles sounds very much like a Protestant one. When he said, "What must I do to be saved?" the answer was, "Believe in the Lord Jesus Christ, and even thou shalt be saved." Now that is very much like what we Protestant ministers preach; and very like what we Protestants believe. If there ever was an occasion where the priest might be expected to exercise his judicial and sacerdotal functions, it was surely this, if those functions are authorized in the Word of God. But we find nothing of the kind.

But let us turn to the arguments they bring from Scripture which they think conclusive in favour of the doctrine of confession. The first is recorded in Matthew iii. 5, where we read of John the Baptist, "Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." They say, Here is an instance of confession. Of course the confession box is not an essential though an ordinary requisite. The penitent may kneel anywhere, and the priest may confess him anywhere, provided there are not ecclesiastical laws which would interdict him, and of course there could be no such

laws here. But I answer, when they went to John the Baptist, they went in a body. "Then went out to Him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him." It was a public act; and what accompanied the baptism was a public act too, confessing their sins. But what has this to do with auricular, personal, private confession? A crowd of persons rushed to hear a preacher proclaiming Christ the Messiah, and teaching repentance towards God, and faith towards our Lord Jesus Christ. They crowded to hear the Baptist; they were convinced, and they confessed their sins, but evidently publicly. He did not take each aside, and hear his confession, and give him absolution in private. If he had done so, suns must have set and risen before he could have gone over the whole multitude that came to him on that occasion confessing their sins. But in the next place, to quote this is absurd, for John was not a priest, and confession to anybody but to a priest of course is worthless. And in the next place, the confession was made previous to baptism; but the confessional is for the baptized, not for those who are unbaptized. And lastly, the sacrament of penance, as it is called, was not yet instituted, for there was no sacrament instituted at all in the days of John the Baptist; these were instituted by our Lord Jesus Christ. And therefore to quote this to defend the confessional is to misquote and misapply the plainest Scripture.

The next scripture they adduce occurs in Acts xix.

18,—"Many that believed came and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men." But the same objection lies against the inference that is drawn here, for they came and publicly burned their books, and publicly confessed their sins; and they confessed in groups, or as a multitude, not as private individuals whispering in the ear of a listening priest. And therefore this quotation does not prove it. Another passage, a favourite one quoted, is in Mark i. 44, where our Lord said to the leper, "See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." Now our opponents say he went to the priest not only by the express command of Christ, but there he got the healing of his disease, was dismissed, and went away as well as he was before he was infected with this typical but deadly malady. In the first place we answer, the priest was a priest of Aaron, and belonged therefore to an economy which confessedly has now no existence, because it is exhausted in Christ and by Christ upon the cross. In the next place, the Saviour's direction, "Go thy way, shew thyself to the priest," was His injunction of compliance with a well known, a divinely authorized and instituted law. But it is just as well known that the priest of Levi never professed to cure leprosy. It was the incurable disease. The command given to him was that he

was to inspect the man supposed to be infected, and he was to pronounce him clean, or pronounce him unclean. And it is very interesting to notice—if those that hold the high ideas of absolution would only think of this—that, in the Hebrew language, the words are, "When the priest sees the leper, he shall cleanse him or he shall uncleanse him;" it is translated in our Scriptures with perfect justice, "He shall pronounce him clean or pronounce him unclean." Just as the words, "Whose sins ye retain, and whose sins ye remit," are justly translated; but translated in the spirit of the passage, like that in reference to the leper, "Whose sins ye pronounce retained are retained, from evidence; and whose sins ye pronounce forgiven are forgiven." But in each case there is assumed evidence. The priest examined the leper, and he said, I do not see any trace of disease: I therefore cleanse you, or pronounce you clean. He examined another leper, and he saw traces of disease, and then he said, I uncleanse you, or I pronounce you unclean. But why then tell him to go to the priest at all? First, our Lord honoured every ordinance, civil and ecclesiastical, as long as it lasted; and he told this man to go, as Moses directed, to the priest, to honour an ordinance not yet effete and swept away. And secondly, we have one clear end which the Saviour had in view in bidding the man go to the priest; namely, "Shew thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony

unto them;" that is, to the Scribes and Pharisees, and others, who objected to the Saviour's claims and mission, that they might see that the leper was cleansed on the road, before he reached the priest, while the priest pronounced him clean, and thus witnessed that there was a power above the level of the human in Him who could do what the high priest could not do, what Aaron could not do, what none of the priesthood of Levi could do,—cleanse the leper of the otherwise humanly incurable disease. There is a very capital extract on this in a book well worth reading, called *The Homilies of the Church of England;* these Homilies having been written at the time of the Reformation, when they had very clear and definite apprehensions of divine truth. It is quite the fashion now to ignore them; they are despised by those who hold the views I am now combating, but I think if they would read them, it would do them all good; at all events, as they are advocates for popish discipline, their bishops might impose the reading of the homilies as a penance to them; and if it was a punishment to them, it might at the same time be blessed of God, and do them good. In this Homily it is said, "The leper was cleansed before he was by Christ sent to the priest. By the same reason our sins must be forgiven us before we come to confession. What need we then tell forth our sins into the ear of the priest, since that they be already taken away?" So it seems still that this passage does not prove it either.

Another proof text, and the favourite stronghold of the Roman Catholics and the Anglican Ritualists, is the passage in St. James's Epistle, in the fifth chapter at the fourteenth verse: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Now they say here is evidence of the tribunal that they contend for. But, first, there is not a priest in the New Testament economy, and the order given in this passage is not that the priests, but that "the elders" be called for (πρεσβύτερους); "Call for or summon the presbyters of the church." A mere presbyter cannot forgive sins; he must be a priest, a sacrificing priest; and as there was no priest here, the similarity between the command given and the institution of the confessional is extremely doubtful. And then, in the next place, the people who are told to send for the elders, the presbyters, are the sick. "Is any sick among you? let him call for the presbyters of the church." But in the confessional of the Anglican priesthood it is, whether you are sick or well you must go to confession; nay, it is those who are perfectly well who must go regularly to confession. And therefore this duty is restricted to the sick,—a

word which surely by no torture of language can include those that are well, as much as those that are sick. But for one sick person that Dr. Pusey confesses, he confesses dozens of people that are perfectly well; and therefore to plead a passage that relates to the sick as a justification for a special treatment of the perfectly healthy, is to misquote the Scriptures.

In the next place, when they send for the elders of the church, and these elders come, what are they to do? According to the Anglican Ritualists, the first fruit ought to be absolution after confession. But there is nothing said about absolution: it does not say, "Let them confess him; let them absolve him;" but let them do what every faithful minister of every denomination does,—"Let them pray over him;" or it might be translated ἐπὶ, with the accusative case "with;" "let them pray with him, anointing him with oil in the name of the Lord." If this had been absolution, the Commandment would have been, Let them absolve him from all sin, in the name of the Father, and the Son, and the Holy Ghost. It is added, "If he have committed sins, they shall be forgiven him." But there is no word here indicating forgiveness by the priest, and indeed there was not such person present, or forgiven by the presbyters; but forgiveness in that sense in which it seems to be applicable only to God Himself, and to be the exercise of His divine and intransferable prerogative.

And in the next place it is said, "The prayer of faith shall save the sick." It is not said the abso-

lution of the priest shall cleanse him, or save him; but "the prayer of faith shall save him," for this seems to be all that took place. For you will notice the order is, "Call for the elders of the church, and let them pray with him;" and then again, "If he have committed sins, they shall be forgiven him;" "and the prayer of faith," prayer *with* him, not prayer *over* him merely,—that is not enough, but prayer *with* him,—"the prayer of faith shall save him." There seems to be nothing here about confession or absolution. If we turn to the next verse,—"Confess your faults one to another," we find obviously a new subject. The Apostle has passed from the bed of the sick, or the couch of the dying, and now speaks of what must take place in the shop, in the warehouse, in the counting-house, on the streets, in the home, everywhere, and always;—he says, "Confess your faults one to another, and pray one for another, that ye may be healed." Now this very text, strange to say, is quoted in Roman Catholic books as one of the triumphant proofs of the duty of confession. But their confession is confession in private, in the ear of a listening priest. The duty of confession here is addressed not to one individual. It is not, Confess thou thy fault, or thy sin; but it is, "Confess *your* faults." It is in the plural, "Confess *your* faults." To a priest?—Not a word about it. To a bishop?—No. To a presbyter or elder?—No; but "Confess your faults one to another."

If this prove anything at all that applies to the

confession box, it proves that the instant you, Anglican penitent, have confessed to the priest, you should tell the priest then to take your place, while you go into the box, and hear him confess to you. It is not fair to quote a text that vindicates mutual confession as a text that proves an exclusive privilege on the part of one of the individuals, a privilege which cannot be proved by this passage.

These are the only texts that I know, and I have looked over all the books I could lay my hand on; but I find nothing in them to prove the doctrine of auricular confession.

But it is asserted now, especially by Dr. Pusey, who seems to be the Confessor-General of England, that it is the safety of morality to encourage confession. I maintain that it is all the reverse; and that it can be proved by history, by facts, by the most celebrated, and eloquent, and practised confessors of the Church of Rome, that it tends very strongly in the very opposite direction. The habit of speaking aloud of your sins into the ear of the priest blunts the moral sense, and leads you to think with less horror of evils which, when they first were brought before you, you looked upon with perfect detestation.

But it is also held by Dr. Pusey that very great relief has been obtained in confession by persons that were distracted or distressed. I have no doubt of it. Sorrow in the heart is always lightened by sympathy. But sin in the conscience can only be

removed by the blood of Christ. If you are in trouble, to get one bosom into which you can pour your trouble, one ear to listen to your calamity, is so far to mitigate and dilute that calamity. All burdens are lightened simply by the fact of kneeling under them; all sorrow is diluted simply by mentioning it, not only in prayer to God, but also to another. But that is a very different thing. We come to the confessional not to get our sorrows diluted, but to get our sins forgiven; that is, we believe so, if we be Ritualists or Roman Catholics. But what the priest can do, if he be a good man, which is possible, is to soften or dilute the sorrow of the wounded heart, which may be done by a layman, for there is nothing priestly in that. But when he professes to forgive and to absolve from sin, he gives a false peace, a "peace, peace, which is no peace" at all; an opiate that deadens the conscience for a day, only that it may awaken under more terrible pangs, and clamour for a stronger dose to-morrow.

I will shew what this system is by referring to some books that I have which explain it. Here is the *Ordo Administrandi Sacramenta* in the Roman Catholic Church. You ask, Why quote the Roman Catholic Church? Because the Ritualists say that everything that was done at the Reformation ought to be undone; that the great blunder of England was in ever having a Reformation, and separating from the Church of Rome. And they do not disguise—in fact, the Bishop of St. David's has most

admirably and clearly brought it out—that they are approximating deliberately and willingly, and as in their consciences they feel it right, towards the Church of Rome. Here it is in Latin; but I give the translation. First of all, "Let the priest listen to the penitent confessing, helping him now and then, suggesting kindly sorts of sins; taking care in certain persons to remove that foolish modesty by which some persons are prevented from confessing their sins to the priest." Then it is said, "In confessing sins against the Seventh Commandment, it will generally be necessary, especially in confessing persons of the female sex"—*præsertim muliebris sexûs*—"to examine them, and to press them, because from modesty they are not likely to confess these sins. The priest, therefore, will candidly state them; beginning at thoughts, then going to scruples, then from scruples to desires; then from desires to acts, and then to more criminal indulgence." Here we see what an inquisitorial process must be applied to the memory, the conscience, and the heart, under the practised treatment of a man perfectly familiar with all these things. Suppose a Ritualistic priest is the parish minister; suppose that he be, what may happen in any Church upon earth, not a good man; what would be the result if every parishioner came and confessed—turned over the leaves of memory, and made the priest acquainted with every thought, desire, act, word, incident, that he felt or saw to be evil; for he must know all. What would be the

result? The man that knows me as well as I know myself is my master for life, and I am his crouching slave; and the result of such a system in any parish in Christendom, with a people made subservient to it, would be, that the priest would wield a tyranny, and a jurisdiction, and a power, in comparison with which that of sovereigns, and tyrants, and potentates, is as nothing. To shew still further some of the rules of this system, I hold in my hand the celebrated work of St. Alphonsus Liguori. He is giving an account of the Confessional, and laying down the law especially to nuns, or persons that choose what he calls a religious life, and he is telling them in this book, translated into English by a Roman Catholic priest, how they are to confess, and what confidence they are to feel in confessing, and so on. He says in the first place, "Consider that in obeying them"—that is, the confessors—"we obey God Himself; and that by despising their commands, we despise the authority of our divine Master." "When, then, a religious woman receives a precept from her prelate, superiors, or confessor, she should immediately execute it, not only to please men, but principally to please God, whose will is made known to her by their command. In obeying their directions, she is more certain of doing the will of God than if an angel came down from heaven to manifest his will to her." Is it possible to conceive a prostration, a slavery more intense and entire, than to convince a person that in obeying the will, it may be of a

coarse, an illiterate, a wicked priest, she is obeying the will of God, and obeying it as surely as if an angel came down from heaven to tell her what that will is? Again, addressing still further those who go to the Confessional, he says, "I would rather see such persons careful to discover the causes and roots of their attachments and tepidity. I say this for certain nuns who go to confession with their heads full of things heard at the grate, and thus they always tell the same tale;" which he very much condemns. Then he proceeds to state in the next place, "You should not entertain any doubt about the correctness of the advice of your confessor, but should obey him blindly, and without reply, not asking the grounds of his opinion, but submitting in all things to his direction. If you desire to understand the reason of his advice, you will be always more perplexed, and will relapse into your troubles of conscience. Obey blindly, that is, without asking reasons. Be careful, then, never to examine the directions of your confessor." "In a word, keep always before your eyes this great rule, that in obeying your confessor you obey God; force yourself, then, to obey him, in spite of all your fears." Here again is evidence of a prostration and subjection to the will, mind, and purpose of this priest, which nothing can exceed, and nothing almost can equal.

Again, "Should a person be unwilling to tell his sin in words, he may write it on paper, and shew it to the confessor, saying, 'I accuse myself of the sin

you have read.' The greater the violence a person does himself in order to conquer shame, the greater shall be the affection with which God will embrace him." Now these are a few instances of the laws under which the penitent is placed when he goes to confess to the priest. I am giving the original of which Ritualism is at present the imperfect copy; it is coming out and ripening by degrees; and it will become more sharp and definite in proportion to its success. Again, it is asked, If a priest be interrogated concerning a sin which his penitent confessed to him, may declare with an oath that he does not know it? The answer given by St. Thomas Aquinas is that he is brought to give evidence as a man, and he may swear that he knows nothing about what he heard the day before, because he heard it only as God, and not as man. If asked whether he absolved any one, he can answer, "I did my duty." A confessor being interrogated about things a person said in confession, can deny, if needs be, with an oath, that he heard them, by understanding in his own mind that he heard them so as not to divulge them. Again, if a priest be questioned as to matters confessed in the confessional alone, he ought to reply that he is ignorant of them. But let me refer to an account given by a former confessor of the Church of Rome. There was a good Christian minister, a Dr. Nolan, who was originally a priest of the Church of Rome. He left that Church, lived a consistent life after he left it, and died a Christian death. He

gives an account of his experience as a Roman Catholic priest. I am not giving my opinion, but quoting his experience. He says, "During the last three years I discharged the duties of a priest, my heart often shuddered at the idea of entering the confessional. The recital of the murderous acts I had often heard through this iniquitous tribunal are still fixed with horror on my memory. I had been frequently apprised of intended assassinations and most diabolical conspiracies; but from the injunction of secresy, lest, as Peter Deus says, the confessional should become odious, I dared not give the slightest intimation to the marked-out victims of slaughter. One of five conspirators broached to me their bloody conspiracy in the confessional. I implored him to desist. All was useless. His only reason for disclosing the awful machinations to his confessor originated from a hope that his wicked design would be hallowed by his previous acknowledgment to his priest;"—you see what is the morality of the confessional;—"and awful to relate, a poor unoffending man, the victim of slaughter, died a most cruel death by the hands of these ruthless assassins;" one of whom had confessed all things beforehand to his priest in the confessional. "Every priest who has acted in the capacity of confessor must admit the fact of similar cases coming before him in the confessional."

Let me quote another instance. Mr. Connelly, who wrote a letter to the late Lord Shrewsbury, de-

scribing his experience as a priest, says, at page 21, "I have read to the pure and simple-minded Cardinal Prefect of the Propaganda," at Rome, "a narrative written to a pious lay friend by a respected Romish priest of such enormities of lust in his fellow-priests around Rome, that the reading of them took away my breath; and all the answer I received from the Cardinal was, '*Caro mio,*'" (my dear friend,) "'I know it; I know it all, and more and worse than all; but nothing can be done!' I have seen priests of mean ability, of coarse natures, and gross breeding, practise upon pure and highly-gifted women of the upper ranks, married and unmarried, the teachings of their treacherous and impure casuistry, with a success that seemed more than human. I have had poured into my ears," in the confession box, "what can never be uttered, and what ought not to be believed, but was only too plainly true. I have seen that all that is most deplorable is not an accident, but a result, and a confessedly inevitable result, of the working of the practical system of the Church of Rome."

These are two testimonies from men who knew it, and who spent many years of their lives in the Church of Rome as confessing priests.

Now Dr. Pusey contends in one of his statements that this system of confession is conducive to morality. He says he believes so.

Mr. Lumley, one of the most able statisticians in this country, has given an account of the numbers of

prisoners in gaol, and their religions; and also Government has issued statistics almost identical. Mr. Lumley says, in his paper read before the Statistical Society in 1864, that "While the Roman Catholic population of England and Wales does not amount to one-twentieth part of the inhabitants, one-fifth of the inmates of the gaols in those countries are set down as of that religion; and the ratio of such inmates appears, from the experience of the last two years, to be increasing." That is, the Roman Catholics, being a twentieth part of the population, ought to furnish a twentieth part of the prisoners; but instead of that, they yield a fifth of the prisoners in the gaols; which shews such an amount of practical immorality in the system to which they belong, that it is scarcely possible to escape the conviction that what Mr. Lumley states is the result of that very tribunal which Dr. Pusey says is the source and fountain of all that is moral. In a beautiful poem by Longfellow, the confessional is so justly described that I will trouble you by reading it.

"Here sits the priest, and faint and low,
Like the sighing of an evening breeze,
Comes through these painted lattices
The ceaseless sound of human woe.
Here, while her bosom aches and throbs
With deep and agonizing sobs,
That half are passion, half contrition,
The luckless daughter of perdition,
Slowly confesses her secret shame,
The time, the place, the lover's name.

Here the grim murderer, with a groan,
From his bruised conscience rolls the stone;
Thinking that thus he can atone
For ravages of sword and flame.
Indeed I marvel, and marvel greatly,
How a priest can sit here so sedately,
Reading the whole year out and in
Nought but a catalogue of sin,
And still keep any faith whatever
In human virtue—never, never."

Another authority I quote upon this subject is that of Dr. Pusey himself. Most of you, or some of you at least, have read in *The Times* newspaper a controversy between Dr. Pusey and Lord Sidney Godolphin Osborne, who writes under the name, or the letters, S. G. O. You will recollect that Lord Sidney accused Dr. Pusey of personally practising things in the confessional, according to his conscientious convictions, which Dr. Pusey denied. S. G. O. also brought forward certain instances in which he alleged Dr. Pusey's complicity could be thoroughly established. Dr. Pusey seems to have forgotten all. But I received the other day, through a friend of mine, a most excellent brother minister, the Rev. Mr. Dibdin, from Dr. Goode, the Dean of Ripon, a most learned man, the author, a book in which he thought I should feel an interest. I began reading that book, and in pages 80—82, I found so remarkable a statement relating to Dr. Pusey, confirming all S. G. O. said of him, that I have forwarded the whole statement to Lord Sidney Godolphin Osborne,

asking his special attention to it. It is this. It appears that the Rev. Mr. Dodsworth, who became a Ritualistic clergyman first, and by the natural result of such a position became ultimately a Roman Catholic priest, had said that Dr. Pusey had compelled persons to come to confession, in fact had forced them. This Dr. Pusey wrote a letter denying; he said he did not compel them; just as he wrote to *The Times*, in answer to S. G. O., denying that he forced any one to come to confession. Now the Rev. Mr. Maskell, who was a clergyman of the Church of England in the diocese of Exeter prior to 1850, and subsequently, having been under the tuition of Dr. Pusey, his bosom friend, and most intimately acquainted with him, became a priest of the Church of Rome, writes, as a priest of the Church of Rome, after leaving the Church of England, to Dr. Pusey, in order to convince him that no one could have the real thing but a priest of the Church of Rome, and that Dr. Pusey, not being a priest, could only irritate and exasperate the wounds, which he could not, as a minister of a heretic Church, heal. Well, this Mr. Maskell writes to Dr. Pusey in the following words:—"In page 6 of your letter to Mr. Richards you blame Mr. Dodsworth for having said, in his published letter to you, that you have enjoined auricular confession; and you say that you could not *enjoin* auricular confession. Suffer me to say, that in connection with the other words of the same sentence, Mr. Dodsworth's

use of the word *enjoin* was just and reasonable. He does not use it simply and without limitation; he says that you have 'encouraged, if not enjoined,' auricular confession, by which it is evident that, in the sense of compulsion, he knew, as well as yourself, you *could not* possibly enjoin auricular confession. *And he knew also,* AS I KNOW, *that to say merely that you have encouraged it, would fall as far short of what your actual practice is, as the word* ENJOIN, *in the sense of* COMPELLING, *would exceed it. He knew that you have done more than encouraged confession in very many cases; that you have warned people of the danger of deferring it, have insisted on it as the only remedy, have pointed out the inevitable dangers of the neglect of it, and have promised the highest blessings in the observance, until you had* BROUGHT PENITENTS IN FEAR AND TREMBLING UPON THEIR KNEES BEFORE YOU.

"There are some other parts of your letter to Mr. Richards which, I must own, have somewhat more than startled me. I have begun almost to doubt the accuracy of my memory, or that I could *ever have understood the commonest rules of plain speaking upon very solemn mysteries and duties of the Christian faith.* I mean such passages as these; 'we are not to obtrude, nor to offer our services; not to set up ourselves as guides, or depreciate others; we are to be passive, ready to minister to any who 'come' to us, but not to cause confusion and heartburning by intruding, through any act or

word of ours, into the ministry of others.' . . . . 'In like way, when *residing* elsewhere,' from which of course no one would suppose that *you go from home into other dioceses for the express purpose of receiving auricular confessions;* 'when any came to me I ministered to them. But not having a parochial cure, I have not led others to confession.' . . . . Now pray do not misunderstand me; far be it from me to say that I suppose that in your own heart you do not believe every word of these sentences to be strictly and verbally true; WHAT I DO SAY IS, THAT, SO FAR AS I HAVE KNOWN IT, THEY DO NOT IN ANY ADEQUATE OR REAL WAY REPRESENT YOUR PRACTICE. . . . . The Bishop of Exeter would repudiate (I think) with horror the system of particular and detailed enquiry into every circumstance of sin, which, IN CORRECT IMITATION OF THE ROMAN CATHOLIC RULES, YOU DO NOT FAIL TO PRESS. . . . . What then, let me ask, do you conceive that the Bishop of Exeter would say of PERSONS SECRETLY RECEIVED AGAINST THE KNOWN WILL OF THEIR PARENTS, OR CONFESSIONS HEARD IN THE HOUSES OF COMMON FRIENDS, OR OF CLANDESTINE CORRESPONDENCE TO ARRANGE MEETINGS, UNDER INITIALS, OR IN ENVELOPES ADDRESSED TO OTHER PERSONS? and more than this, when such confessions are recommended and urged as a part of the spiritual life, and among religious duties; not in order to quiet the conscience before receiving the communion. Think not that I write all this to give you unneces-

sary pain; think not that I write it without a feeling of deep pain and sorrow in my own heart. But there is something which tells me that, on behalf of thousands, this matter should now be *brought before the world plainly, honestly, and fully. I know how heavily the* ENFORCED MYSTERY AND SECRET CORRESPONDENCE REGARDING CONFESSIONS, *in your communion, has weighed down the minds of many to whom you and others have 'ministered;' I know how bitterly it has eaten, even as a canker, into their very souls; I know how utterly* THE SPECIOUS ARGUMENTS WHICH YOU HAVE URGED HAVE FAILED TO REMOVE THEIR BURNING SENSE OF SHAME AND OF DECEITFULNESS."

Dr. Pusey denied that he ever did anything of this sort, in his answer to S. G. O. But here, in this document, sixteen years old, I admit, when the first outburst of what is called Tractarianism, or Puseyism, took place, Dr. Pusey, according to the testimony of his bosom friend, was sending envelopes, and initials, and arranging interviews, and meetings, and conferences, in all places and at all hours, and on all occasions, to receive the confessions of penitents, and to give them absolution. I do not think that these are practices conducive to morality—I do not think it is illustrative even of decency and propriety. I am amazed that Dr. Pusey should have given such denials as I read; but the evidence is now so irresistible of his once having practised this system, that I think when he hears this document read, he will see that

his memory played him false when he denied, in answer to S. G. O., that he had ever done anything of the kind.

It has been urged, again, in the next place, that confession to a priest humbles men. I think it does more than humble them—it degrades them. There is a great difference between humility and degradation. The humblest in the presence of God will be the boldest and the most fearless in preaching truth and denouncing error in the hearing of mankind. But to fall down upon your knees and confess to a priest what you cannot confess to the nearest and dearest relative you have—I say, that is subjection to a tribunal which, if it were to become universal in this country of ours, would compel us to bid farewell to all that has been its glory, its distinction, and its honour.

In the next place, this practice is defended by analogy. It is said a confessor is to a penitent what a physician is to a patient. But even the physician does not cure. He takes medicines, or prescriptions, from the pharmacopœia, and directs the patient to take them. If Dr. Pusey will take the cases as perfectly parallel, the confessor ought to take the prescriptions from the pharmacopœia of the Word of God, and give them to the penitent, leaving it to God, and not to man, to apply and render them efficacious when and how he pleases.

But it would been dless to illustrate this further; I simply assert that this system of confession degrades

the penitent; it dishonours the office of Christ; it pollutes the character and conscience of the confessor himself. St. Liguori says in one of his most emphatic passages, "I know priests who began to confess penitents as angels, and they lived to be as demons;" and he warns them therefore to take care.

Again, if we turn to the Word of God for what confession should be, we find it in such passages as these. David seems to have been a thorough Protestant in this matter; for he says, "I will confess my transgressions"—unto the priests; and he lived among priests; the high priest was there himself. He does not say so; he says, "I will confess my transgressions unto the Lord." And then he adds not the priest absolved me, but "and Thou forgavest the iniquity of my sin." So Job, that ancient Emir, seems to have been a Protestant on his eastern plains and in the midst of his troubles; for he says, "I have sinned; what shall I do unto Thee, O Thou preserver of men?"

Daniel seems also to have been a Protestant; for he says, "I prayed," not to the priest, not to a saint, not to an angel, not to any creature upon earth; but "I prayed unto the Lord my God, and made my confession." And it is beautifully said in the close of the first chapter of St. John's first Epistle, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The whole system of the confessional is false; the

whole practice of it is polluting. If therefore you wish to confess your sins where such confession is sure to be heard, and where all the secrets of your heart and nature, its weaknesses, its wants, its sorrows, and its woes, can be diluted or removed, confess in that ear which is the whispering gallery of the universe itself; the ear not of *a* priest, but *the* Priest, the Great High Priest of our profession—Jesus Christ; the breath of your lips, inaudible to him that sits next to you, reaches Him; the pulse of your heart, unheard by any but yourself, reaches Him; the very desire of your soul, which words cannot express, or which you, from want of ability, cannot couch in words, our divine confessor sees, and in His own time will answer.

If you wish that our homes should be pure; that the shadow of a priest should not darken our firesides; that our sanctuaries, churches, and chapels of every denomination should be places where the sinner can hear of a Saviour, and where the glad tidings of great joy can be preached; if you wish that a slavery most dire, and in its history and its acts the most destructive, should not bind its chains around you and yours (for as soon as the priest can say, "Give me your conscience," the tyrant will step in, and he will say, "Give me your freedom"); if you wish to escape the tyranny of the despot, or the more terrible slavery of the priest, let it be your resolution, as far as you have the power (and that power must necessarily be limited), to discourage every approach to the

notion, or the practice, or the rites of the confessional. No priest for us but Christ alone; no confessor for me but Christ alone; no intercessor at the right hand of God but Christ alone. And therefore, ye priests, flee: the sun is risen; let your shadows dissolve; Christ is come. Let the lights of Eli and of Aaron be quenched, for the glory that burned between the cherubim has broken upon the earth. The Son of God everywhere, always, hears the desires and petitions of our hearts, and has no selfishness, but all sympathy with the sufferings, the sorrows, and the sins of them that apply to Him.

Now I have given you but a brief sketch of what the system of confession is; I have replied to the arguments they quote in favour of it; and I have shewn that throughout the Bible confession is spoken of only to God through Christ, our High Priest; it is never spoken of as being made to a human priest, in order to obtain absolution from Him.

The Reverend Arthur Roberts, rector of Woodrising, has published a poem of the learned George Buchanan, with a translation, which I copy.

"Hic ubi secretam penitus demissus in aulam
Pectoris, arcanas latebras cognoveris, omnes
Tum facies rerum, tum vafrum Protea finge;
Cum tibi crediderit virgo quod credere matri
Quod socius socio, quod nolit nupta marito,
Tum pete securus quidvis, tum vincula captis
Injice; tunc humeris quemvis superinjice fascem.
Nam semel arcanæ tibi qui penetralia mentis
Nudavit, penitusque alto sub corde repostos

Detexit sensus animi, timet, horret, et odit,
Quamvis dissimulet: sed mens male conscia pallet
Ne commissa tegas male vino liber, et ira
Commotus, magnoque satis non munere cultus.
Hoc ubi fertilior præda est deprensa capistro,
Posce, jube, rape, stringe, omnem dum spongia succum
Egerat; exhaustumque penum in tua congere claustrum."

"When once you shall have been thoroughly let down into the secret chamber of the breast, and shall have made yourself acquainted with its close recesses, then take every possible shape; make yourself a crafty Proteus. When a secret shall have been confided to you which a virgin would have scrupled to reveal to her own mother, a friend to a friend, a wife to her husband, then ask of them securely what you please; then throw your captives into chains; then cast any burden you like upon their shoulders.

"For he who has once laid bare to you the penetralia of his secret mind, and disclosed to you the deep-seated feelings of his inmost heart, fears, dreads, and hates you, however much he may pretend the contrary. The guilty conscience trembles lest you should betray its secrets, either when your lips shall have been unlocked by wine, or when you shall be moved with passion, or think yourself not sufficiently remunerated. When, by such a snare as this, a more abundant prey has been secured, ask, command, seize, bind, till your sponge has drained up all the juice, and carry the exhausted store into your monastery."

RITUALISM,

THE HIGHWAY TO ROME

LECTURE V.

ABSOLUTION.

BY THE

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RITUALISM,

THE HIGHWAY TO ROME.

LECTURE V.

ABSOLUTION.

In the Levitical or ceremonial law, there is not an instance of absolution by a priest, or a trace of any investiture of this kind. Among the Jews it seems to have been universally held that God alone could pardon sin—and that this was a divine prerogative which no priest dare invade or affect. Thus when the Saviour said, "Thy sins be forgiven thee," the Jews, who thought Him a mere human teacher, charged him with blasphemy, saying—"who can forgive sins except God only?"

The divine character of this prerogative will appear if we consider the twofold aspect of sin,—it strikes against the law of God and the interest of man,—it is insurrection against God and injury inflicted on man.

Man can forgive sin so far as it touches him, "forgiving one another even as God, for Christ's sake,

has forgiven us." "Forgive us our trespasses as we forgive them that trespass against us." But God alone can forgive sin in its insurrection against Him. Sin rises higher in its action than man; it touches the throne; it offends against the Most High, and such sin God alone can forgive. Hence David confessed in exact and literal words, "Against Thee, Thee *only* have I sinned." It is losing sight of this distinction that leads to the belief that man can forgive not only the injury done him which he can forgive, but also the injury offered to God, which God alone can forgive.

Even in the history of the outward and visible church, and in its more degenerate days absolution did not take the form of a sacerdotal prerogative wielded by priests with judicial power. In Menard's *Ordo Romanus*, and in the form of Fulgentius, it is—"I confess to Thee, O Lord," and the absolution given by the priest was in this form, "May the Omnipotent God have mercy on thee, and give thee true pardon of thy sins." This was in the sixth century. The confession that preceded the absolution in the *Ordo Romanus* and of Fulgentius was public, and the absolution that followed was entirely a prayer. Strange to say, St. Bernard, the last of the Fathers, knew nothing of priestly absolution in the twelfth century. In the Council of Cabaillon, A.D. 813, these words occur,—"Confessio quæ Deo fit purgat peccata, ea vero quæ sacerdoti fit docet qualiter purgentur peccata" (*Lab. Conc.*, vii., 1279).

"The confession which is made to God cleanseth from sins, but that which is made to the priest shews after what manner sins may be washed away." Up to A.D. 1215 there was no decree of Council or Pope, enjoining auricular confession and priestly absolution. This practice was instituted in the Fourth Council of Lateran, under Pope Innocent III.

It is also worthy of remark that priestly confession and absolution was not taught by the ancient Fathers. Chrysostom writes—"παρακαλω και δεομαι και αντιβαλλω εξομολογεισθαι τῳ θεῳ συνεχως, ουδε γαρ εις θεατρον σε αγω των συνδουλων των σων, ουδε εκκαλυψαι τοις ανθρωποις αναγκαζω τα αμαρτηματα. Το συνειδος αναπτυξον εμπροσθεν του θεου και αυτῳ δειξον τα τραυματα και παρ' αυτου τα φαρμακα αιτησον." "I entreat, beseech, and pray to confess continually to God. For I do not bring thee into a theatre of thy fellow servants, nor do I compel thee to reveal thy sins to men. Uncover your conscience before God, shew Him thy wounds, and beg a cure from Him."*

Jerome writes on Matt. xvi. 19, "Cum apud Deum non sententia sacerdotum sed reorum vita quæratur. Since before God not the sentence of the priest, but the life of the accused is enquired into."

Ambrose, *De Spiritu Sancto*, lib. iii., c. 18. "Hominies autem in remissionem peccatorum ministerum suum exhibent, non jus alicujus potestatis exercent. Men for the remission of sins exhibit their

* *Fifth Sermon on the incomprehensible Nature of God.*

ministry, they do not exercise the right of any prerogative."

Cyprian, *De Lapsis*, vol. i., p. 334: edit., Worceb. "Veniam peccatis quæ in ipsum commissa sunt solus potest Ille largiri qui peccata nostra portavit quem Deus tradidit pro peccatis nostris.—He only who bare our sins whom God delivered up for our sins, can alone bestow forgiveness of sins committed against Himself."

Again: "Nec remittere aut donare indulgentiâ suâ servus potest quod in Dominum commissum est. —The servant can neither remit or grant pardon by his own favour of sins committed against God."

I quote from the Fathers, not as authorities in questions of doctrine, but as witnesses of what existed in their day. The Ritualists attach great weight to the opinions of the Fathers, as the representatives of ancient Christianity, and with them their opinions must have weight.

But whatever force or weight lies in the passage frequently adduced in defence of the judicial power of priests, we shall find equally effective as evidence of the judicial power of the laity.

In Matt. xvi. 19, it is written, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." In chap. xviii. 18, the very same prerogative is conferred on the laity, "Whatsoever ye shall bind on earth shall be bound

in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." It seems to be here the prerogative of "two or three gathered together in Christ's name." Be it the bestowal of all that the Ritualists assert, it is as much the prerogative of the Christian layman as of the Anglican priest. It seems to be exhausted in two facts, the preaching of forgiveness by the ministers of Christ through His precious blood, as Luther remarks, "What is absolution now but the gospel spoken to an individual man," and the exercise of discipline in admitting to or removing from the communion table?

But the apostles had a miraculous gift, the discerning of spirits—given also at that time to lay Christians (1 Cor. xii. 10), which has ceased to be the possession of the Christian ministry now.

The apostles were then in a position to "retain or remit sins" with self-evidencing authority and effect. The Anglican priest has no miraculous and intuitive perception. He remits only what the penitent admits.

But the great reliance of the Ritualist priest rests on John xx. 22, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

The Lord Jesus "breathed on them" first, and then invested them with the prerogative. But He does not do so now. The ordaining minister or bishop does not breathe on those he ordains. The

absence of this special act is fatal to the modern claim, and one apostle was not present. He therefore did not receive the investiture. The Greek τινων, rendered "whosoever," is in the plural, and therefore it does not relate to the individual sinner kneeling at the feet of a priest in the confession box, but to believers at large.

Whatever it implies was conferred on the whole congregation, for it was addressed to the *disciples* assembled together for public worship. Women are called disciples, Joseph of Aramathea and Nicodemus were disciples.

Whatever punishments were inflicted, as in the case of Ananias and Sapphira, were inflicted publicly. But there is no instance in the New Testament of penalty inflicted or pardon bestowed in private on any.

Dr. Pusey argues that this absence of private cases proves too much, for instance, that we have no case of infant baptism in the New Testament. But this is not a true statement of the case. His argument ought to stand thus,—There is no instance in the New Testament of baptism administered by men, and no instance of absolution pronounced by men. But there are instances of baptism, be it infant or adult, administered by the apostles; but there is no instance of absolution or pardon of sin pronounced by apostles or by any individual.

Dr. Pusey argues that judicial absolution is one of the ordinary and perpetual prerogatives of the

ministry. We answer, it is not contained in the catalogue of ministerial gifts enumerated by the apostles. Judicial pardon is a power wholly divine. The exercise is either a vain and blasphemous assumption or a standing miracle. Whoever claims it must shew he possesses it by personally and visibly exercising the other gifts conceded to the apostles. "Heal the sick, cleanse the leper, raise the dead, cast out devils." All these are in the apostolic commission. Even at Pentecost there were gifts for an age, and gifts and graces for all times; they spake with new tongues, healed the sick, and judged Ananias and Sapphira. Thus there were extraordinary gifts which have ceased, and ordinary graces which endure to the end.

Augustine justly observes, "Cum vero interpositum est, hoc cum dixissit; insufflavit et ait illis accipite Spiritum Sanctum et deinde illatum per eos vel remissionem vel retentionem fieri peccatorum, satis ostenditur non ipsos id agere, sed per eos Spiritum Sanctum sicut alio loco dicit, non enim vos estis qui loquimini sed Spiritus Sanctus qui in vobis est (contra epistolan Parmeniani." (Lec. II., vol. ix., p. 42.) "When therefore it was asserted He breathed on them and said, Receive the Holy Ghost, and from thenceforth was bestowed through them the remission or retention of sins, it is sufficiently shewn that they did not do it, but the Holy Spirit through them, as He said in another place, 'It is not you that speak, but the Holy Spirit who is in you.'"

But in reading the Acts of the Apostles we do not find any act embodying this power. Did they remit or retain only in connection with a sacrament? Did they anywhere, or at any time, erect a tribunal of private confession and absolution?

To sinners and anxious enquirers the apostles said, "Believe in the Lord Jesus and thou shall be saved." "Christ is exalted a Prince and a Saviour to grant remission of sins."

Instead of private confession and personal forgiveness of offenders the apostle enjoined "them that sin rebuke before all, that others also may fear." Were the prerogative in the Ritualistic acceptation conferred on the apostles, there is no evidence that it was transmitted to their successors, just as there is the entire absence of proof that healing the sick and raising the dead were transmitted.

Dr. Pusey replies to this, "A commission to do spiritual acts is one thing; a power to work miracles is quite another. The material is the province of the one; the immaterial, the soul, is the province of the other. The one relates to nature, the other to grace."

But surely if there be a miracle at all, an act emphatically superhuman, it is the forgiveness of sin. Why claim one miracle and concede that other miracles have ceased? Because other miracles can be disproved, while this may be assumed, all disproof by sight and sense being impossible. Can Dr. Pusey change the heart? It is as easy.

But it is vain to argue with these men. They are the victims of strong delusion, "they believe a lie." But we may rescue their victims,—we may keep you out of the reach of their seductions.

Turn to your Bibles. How glorious the words, "The blood of Christ," not the absolution of priests, "cleanseth from all sin."

"If any man sin we have," not a priest in the confession box, but "an advocate with God the Father."

"If we confess our sins," not the priest, but "God is faithful and just to forgive us our sins."

The very essence of this system is the ceaseless interposition of a priest on earth between us and God. The distinctive glory of evangelical religion is, the sinner is welcome to draw near with boldness to God; the only interposing priest, the Son of God; the only mediator, Christ; through Him we have access by one Spirit to the Father.

"Him that cometh," not to the church, not to the sacrament, nor to the priest, but "to Me, I will in no wise cast out."

"Look," not to priest, prelate or pope, but "to Me, and be ye saved."

"The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take of the water of life freely." Wait for no priest's absolution. Listen to no confessor's invitation to lay before him the secrets of your heart, the story of your life, or the

sins for which conscience smites. These you are to lay before Him who pities the sinner, and hates and, while he hates, pardons the sin. Hear the absolution of Him whose word is power, "I say unto you her sins, which are many, are forgiven; and He said unto her, Thy sins are forgiven thee." He who pronounced this absolution upon earth still "pardoneth and absolveth all them that truly repent and unfeignedly believe His holy gospel."

"Through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified." It seems as if God would employ and exhaust every variety of expression in order to set forth the extent and fulness of his pardoning and absolving mercy. He calls it "removing," "blotting out," "covering," "not imputing," "remembering no more," "God was in Christ," says St. Paul, "reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us," the power of absolution? No! "the word of reconciliation." "Now then," continues the apostle, "we are" sacrificing priests? No! "ambassadors from Christ, as though God did" pardon by us? No! "beseech you by us" to accept pardon from us and we pardon all your sins? No! "we pray you in Christ's stead, be ye reconciled to God," We shall find a remarkable illustration of the nature of absolution from sin in the treatment of the leprosy by the ancient Jewish priest.

Leprosy was a disease which is regarded through-

out the Scripture as the great typical and significant disease; and referred to, both in the history of our Lord and the allusions of the Apostles, to set forth the universality of sin; its contagious character; its disruptive power, separating the person from all social life, and insulating him from all the reciprocities and offices of society itself. There was this peculiar feature, that the man suspected of the infection of leprosy, was not to apply to the physician, as was the case with other diseases, but to the priest: not that the priest could heal it—for neither the physician nor the priest could heal it; all that the priest was ordered to do, was to say, judging by symptoms and the characteristic features that accompanied and marked the disease, 'The person has leprosy, or is a leper;' or, 'The person is not a leper:' or, in the language of Leviticus, 'He shall pronounce him clean, or pronounce him unclean.' Most of those expressions that occur in Scripture, descriptive of the soul of man by nature, are borrowed from this disease of leprosy. For instance, Isaiah says, 'The whole head is sick, the whole heart is faint; and from the crown of the head to the soles of the feet there is no soundess at all; language evidently allusive to this very disease. In the history of our blessed Lord, ten lepers 'came and stood afar off, and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said, Go, shew yourselves unto the priest.' Why should He say so? We can only understand the

reason of it by being acquainted with the facts in the history. 'Go shew yourselves to the priest. And it came to pass, that as they went they were cleansed.' He said, 'Go, and ask the priest whether you be cleansed or uncleansed,' that is, whether the disease be removed, or the disease be there. 'Whilst they were going they were cleansed,' that is, they were healed. Now, as no priest could heal them; as no earthly physician, or balm in Gilead, or prescription in Israel, could cure the disease, the fact that Jesus healed it as they went to ask the priests if they were healed or not, was evidence that Jesus was more than man, that He was the mighty God, the great High Priest of Israel. 'One of them, when he saw that he was cleansed, turned back, and with a loud voice glorified God'—that is the Saviour. Jesus made them go and shew themselves to the priest, in order that the priest, knowing previously that they were lepers, because he had pronounced them unclean, and had them separated from society, might, when he saw them return, ask them, 'Ye are now clean; who has healed you?' and they would say, 'Jesus of Nazareth healed us;' which must have proved that Jesus of Nazareth was more than man. The leprosy was the great incurable disease that was inflicted, it is supposed, by the finger of God Himself, and could only be removed by the divine command, before which all disease, disorder, and contamination pass away.

There were certain characteristic signs on the

body, which distinguished and discriminated this peculiar malady from incidental diseases, to which the human frame is liable in every age; and the priest was, no doubt, the only person who had the prerogative or the power to distinguish or pronounce clean or unclean, as the symptoms might lead him to conclude. The words in the original Hebrew, rendered 'pronounce clean or unclean,' are very remarkable. They are rendered very properly in our translation, 'He shall pronounce him unclean, or he shall pronounce him clean.' But the original Hebrew word is, literally translated, 'The priest shall cleanse him, or the priest shall uncleanse him.' This is the literal translation of the Hebrew; yet we know that the priest did not cleanse, but merely pronounce, from certain symptoms, that he was clean. It is plain therefore that the Hebrew phrase is very properly rendered by our translators, 'pronounce clean,' and 'pronounce unclean.' Let us also remember, that the Greek language of the New Testament is not the pure classic Greek of the Attic writers, but a sort of Hebraistic Greek, tinctured with Hebrew idioms. Remembering this, we shall understand the meaning of the commission of our blessed Lord which He gave to the Apostles:— 'Whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain, they are retained.' Our translators render the Greek in this passage literally, while they have translated the corresponding Hebrew figuratively; and if our translators had rendered the

passage in John xx. 23, 'Whosesoever sins ye pronounce to be remitted'—on *data* and evidence given by the sinner—'they are remitted; and whosesoever sins ye retain'—that is, 'pronounce to be retained'—from the fruits brought forth by the sinner that is brought before you—'those sins are retained,' no perplexity would be possible. If they had translated the words in this way, which is the true though not literal rendering, the monstrous interpretation based upon the passage by the adherents of the Romish Church would never have been heard of; and the blasphemous notion scarcely have entered man's minds, that a man is to kneel before a priest, to tell him the innermost thoughts of his heart, and to receive from that priest, not declarative, but judicial, absolution pronounced on earth, and, as supposed, ratified infallibly and certainly in heaven! Then what is meant by 'pronounce forgiven,' or 'pronounce retained?' We are not infallible, nor do we pretend to be so; but we proclaim to every human being that such and such are the marks and characteristics of a true Christian, and that by these marks one may know whether one be a Christian or not. For what is it to be a Christian? It is to have the pardon of all our sins, and the regeneration of our hearts. So you may pronounce again from other features, and proclaim it as incontrovertible truth, that by bringing forth the fruits of injustice, of depravity, of wickedness, men give evidence that their sins are not forgiven, and

their hearts not renewed. The whole function of the ministry of the Gospel is declarative; and the less of the judicial in the pronouncements of one who proclaims the unsearchable riches of Christ, the more scriptural, as well as pleasant, will be the results that follow."

The prophet Micah exclaims, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy," etc. (Micah vii. 18, 20).

The more we become acquainted with the character of God, as that character is revealed in the sacred volume, and unfolded in Christ the brightness of His glory, the more we shall be struck with admiration of its exceeding splendour and goodness. To express the greatness of that love, he cries "Who is a God like unto Thee?" There is nothing that can be compared with Thee; it is contrast not comparison, when any created being is brought into juxtaposition with Thee,—a God that pardoneth sin.

The prophet says, "When I consider that where our sins abounded, there Thy mercy hath much more abounded; and that upon us the barren, the unfruitful, and the undeserving, the showers of Thy beneficence have fallen like the showers that usher in the spring." I am constrained to exclaim in admiring and adoring gratitude, "Who is a God like unto Thee? that pardoneth sin." The wonderful sight that Micah saw afar off was God in Christ. God, as

revealed on Sinai, was a God just, holy, faithful, true, sin-denouncing and sin-punishing; and, therefore, Micah to be able thus to define God's real character, must have been placed like Moses in the rock of ages, and that rock was Christ; and have been allowed from that point of view to see God's glory pass by as "the Lord, the Lord God merciful, gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin." And after he saw this glory of God pass by, this manifestation of His great goodness in Christ, the expression of his glory; he exclaimed when the spectacle had passed away, and the mere light of its departure remained, "Who is a God like unto Thee, thus disclosed, thus pardoning sin?"

This exclamation of admiration shews that there is something in the mercy of God so unique, so distinguishing in its nature, so unprecedented in the past, and so unparalleled in the present, that it provokes the exclamation, There is nothing like it in the present, there has been nothing like it in the past, Thy mercy, Thy goodness, Thy love, are all so characteristic, so different from anything that man has tasted, or that priest can offer.

The provision of pardoning mercy is furnished by God, not in answer to the petitions of the guilty, but in spite of their unworthiness and deprecations of it. God provided a Saviour not for them that sought one, but in spite of their insensibility to their need of one. He, the offended party, made the first overture of

mercy to the offending party. It was not we that sought God, but it was God that first sought us. There is something in this so peculiar that we have nothing like it upon earth, — that He who was offended should make first overtures of mercy towards those who not only had offended Him, but gloried in their offence, and canonized their greatest sins by the names of the greatest virtues. And more than this, it is so peculiar that God's justice, and truth, and holiness, which were arrayed as obstructives to the going forth of His mercy to forgive, are now by this wonderful provision made the allies of that mercy; nay, are formed into the channel that conveys it. And there is now as much reason why God's justice should stand up for the pardon of my sins as a believer, as there ever was why God's justice should stand up for the condemnation of a sinner because of his sins. What else do we need that priest can offer? We are complete in Christ, and loved of God.

I can ask God now not only to pardon me because He is merciful, but to pardon me that He may be vindicated as a just, a holy, and a righteous God, before men and angels, and the universe itself. Our besetting idea frequently is, that we deal with a God whose justice is against us if anything, whose holiness is rather against us than otherwise. But that is the greatest mistake; we have to deal with a God whose justice, holiness, truth, are as much with me, the sinner, asking pardon in Christ, as his mercy, or

his love, or his forbearance are. We have not to deal with a God, some of whose attributes pity us, while other attributes would condemn us; but with a God who is "our God," everything that is in Him ours; His love is ours to pity us; His justice ours to acquit us; His faithfulness ours to pardon us; He exacts no penance; He inflicts no torture; He has prepared no purgatory,—we need no priestly absolution. None pardons so gloriously as God does. We sometimes think when God pardons a sinner, it is by a sort of stooping of His justice below its legitimate bounds, or a sort of swerving of His holiness from the strictness of its requirements. It is all the other way. When He pardons there is no compromise, no concession, no diminution of a single requirement of His law, no diluting of a single exaction of His justice; when He stoops the lowest to forgive the greatest sinner He shines in the greatest glory, and every attribute is covered with the richest lustre; so that God is seen more just—I mean He appears more just—in pardoning the greatest sinner, his greatest sin through Christ, than in condemning the greatest sinner to everlasting misery for rejecting Christ and breaking His holy law. And, therefore, when we ask God to forgive us, we ask Him to glorify Himself, to take honour to His great name; to shew Himself God without precedent, without parallel, without companion, without comparison. "Thy sins be forgiven Thee" — "The blood of Christ cleanseth from all sin." God appeared more

glorious when He said from a cross, as His only throne, "To-day shalt thou be with me in Paradise," than when He said from the throne of heaven, "Let there be light, and there was light." Therefore carry with you this thought—never let it go; that God in forgiving our sins compromises nothing, concedes nothing, remains as holy, as just, as true as He ever was on Mount Sinai; and that those very attributes are more gloriously displayed in the forgiveness of sin than in the creation of a world or in the utterance of the law, when God spoke those words from Mount Sinai.

None pardons so readily as God. When man pardons his fellow-man, he does it after hesitation, with a grudge, the remains of the quarrel cleaving to the recollection of him that pardons, and the residue of it remaining in many a case for many years to come. But God's ways are not our ways; His thoughts are not our thoughts; but "as high as heaven is above the earth, so high are His thoughts above our thoughts, and His ways above our ways." "He will abundantly pardon," is the language of the prophet; literally translated, "He will multiply to pardon." He will heap pardon upon pardon; never weary of forgiving whilst you are never despairing of obtaining mercy and forgiveness from Him. Hence the language of Scripture is such as this, "He waits to be gracious;" He waits for you to apply, and He rejoices when you make application to Him to fulfil His own divine and gracious mis-

sion. And again, "Not wishing that any should perish." If one does perish, God has no pleasure in that. His pleasure is in the salvation of the soul, not in the condemnation of any. And he says Himself, "Why will ye die?" And when the prodigal came to himself, and in the distant land, where he had taken husks instead of the bread of his father's house, and the slavery of a tyrant for the affectionate service of a son to a father; and said, "I will arise and go to my father's house," "the father saw him a great way off." Now how could he see him a great way off, unless he had been looking for him? He was looking out for him, and the instant that he saw the distant speck that his wish could construe into the image of his long-lost prodigal son, he rushed from his house, ran to him, stopped all his confession by his affectionate embraces; and bade everybody rejoice with him, "For this my son was dead, and is alive again; was lost, and is found." So is it with God; He is the Father, we the prodigals; and He comes to us long before we reach Him: He readily, instantly forgives, as soon as you lift the first wish of the heart, give utterance to the first expression of prayer, "After thy loving kindness, O Lord, have mercy upon me."

This pardoning mercy of God is so peculiar that none can pardon as He does so completely. When one forgives the wrong of another, after all it is but an outward wrong that is pardoned. But when God pardons He pardons completely.

Alexander the Great said to one he was enriching by his bounty, when the recipient objected, "This is too much for your majesty to give me," the answer of the emperor was, "I am a king; and when I give I give as a king." Now this God, our God, is God; and when He bestows He bestows with the prodigality and the riches of a God; and therefore His pardon is complete. To persuade you that it is so—not in order to make Himself be more known—He says, "Come, let us reason together; though your sins be as scarlet"—as bad as they can be—"they shall be white as snow; though they be red like crimson, they shall be as wool." Again, "The blood of Jesus Christ, His Son, cleanseth you from all sin." Again, in the 103rd Psalm, "Who forgiveth all thine iniquities;" and in this very verse, as if to shew you the extent of this forgiveness, "He pardoneth iniquity"—that is one sort of sin—"He passeth by the transgression"—that is another sort of sin—"He will subdue our iniquities, and cast our sins into the depths of the sea"—that is a third sort; every one of these words expressing a different word in the original, and shewing that for every sin, of every die, of every shape, of every aggravation and inveteracy, there is forgiving mercy in our God, who pardoneth sin, and passeth by the transgression of the remnant of His heritage. And as if to shew you, and impress this truth upon you, the prophet goes on to say that He is a God "that pardoneth iniquity, passeth by the transgression of the remnant

of His heritage." Just as the destroying angel, when he swept upon strong pinions through the length and breadth of guilty Egypt, passed by the lintels on which there was the blood of sprinkling, the evidence that therein was the covenant people and the pardoning mercy of God; so God, when He sees His heritage sprinkled with that precious blood, resting upon that only Saviour, having washed their robes and made them clean, sacredly passeth by them and deals His judgments where those judgments are deserved; not upon a people that have fled to Him for mercy, and sought a refuge and a shelter in the blood of sprinkling, amid the blood of the everlasting covenant. In order still more fully to express what He is, it is said, "He retaineth not His anger for ever;" literally translated, "He holds not fast His anger." A person holds a thing so loosely that the least vibration will make him drop it. Now God is said to be angry with sin; so He is; but He holds His anger so loosely that the least appeal to His mercy through Christ Jesus makes Him drop His anger—"He holdeth not His anger for ever." The first tear in the penitent's eye is the signal for that anger disappearing; the first cry from the penitent's broken heart is the signal for that anger being dissolved—"He retaineth not His anger for ever." How beautiful is that expression; His mercy He holds fast for ever; His mercies are unto all generations; but His anger He does not hold fast. He holds it so loosely that He is ready to let it go at a

moment's notice, or at the first appeal of a believing and a humble heart. But, says the prophet also, "He delights in mercy." What a rich thought is that. God delights not in blasting the creatures He has made; not in the anthems of seraphim and cherubim around His throne; not in viewing the infinite riches of His own infinite realm: but He delights above all things in shewing mercy. What a magnificent thought of God! He is called in one place, "the Father of mercy;" in another place He is called "rich in mercy." Never did a mother delight more in rescuing her babe from destruction than God delights in shewing us mercy; never did a miser so delight in his wealth, or a scholar in his learning, or a king in his kingdom, as God delights in mercy. The very thing that we sometimes think God is reluctant to give is just the very grace that God delights in giving. Every epithet, in short, is exhausted in order to express what He is. "He will turn again." If His countenance is now turned away from us, for a moment lost in the shadow, He will turn again, and lift up the light of His countenance upon us, and be merciful to us, and cause His face to shine upon us. And not only so, but "He will subdue our iniquities."

Our iniquities are represented as foes to God, enemies to ourselves, standing in the way of our march to heaven, obstructing us in our course from grace to glory. Well, God will not only pardon them, but he will subdue them; He will not only

expiate our guilt through His mercy forgiving it; but He will extirpate our sins by His power, enabling us to walk in triumph over them,—"He will subdue all our iniquities. He will cast our sins into the depths of the sea." The sinner is saying to himself, "All this is very rich; all this is most encouraging; but God may call up my sins again, though He has passed by them once, He may think of them again." "No," says the prophet, "they will be cast like lead into the depths of the sea; and no power can fish them up again, or bring them in array against the humblest believer in the pardoning mercy of God, as revealed in Jesus Christ our Lord.

I hear the anthem peal borne down from the celestial choirs, richly significant of their faith and joy—"Unto Him that loved us, and washed us from our sins in His blood, be glory and dominion for ever and ever." If we ask the Everlasting Father, Who is Christ?—we hear the responding voice from heaven—"This is my beloved Son: hear ye him." If we ask the Lord Jesus himself—"I am the way." If we ask the Holy Spirit, He descends like a dove to bear witness to Him, and to seal Him as Messiah. If we inquire of angels what is the theme of their admiration, they exclaim—"Unto you is born a Saviour, which is Christ the Lord;" "Into these things we desire to look;" "And let all the angels of God worship Him." If we refer to the Prophets, "to Him give all the prophets witness." If we turn to the Baptist, he gathers up all that had been

symbolized and shadowed in the ancient economy, and compresses it into one golden and magnificent ascription, "Behold the Lamb of God, that taketh away the sin of the world." If we ask the Apostles who it is that they preach—"Whom we preach"—"We are witnesses." If we ask the whole Church of Christ the ground of their hope—"To whom shall we go but unto Thee? Thou hast the words of eternal life." What mean the Sacraments?—they are voices in the wilderness, "We are not that Christ! we bear witness of him: He must increase, we must decrease." If we appeal to creation, every rock bears inscribed upon its brow, The Rock of Ages—every vine announces the true and living Vine; the sun in the firmament tells of the Sun of Righteousness; the stars set forth the bright and morning Star; and the rose that blooms in the field and garden, carries by its fragrance to my heart the loveliness of Jesus, the Rose of Sharon. All creation, all revelation—prophets, saints, and martyrs—turn away from priests and angels, and concentrate their regard and attention upon Jesus, and glorify Him crucified, and crowned. When Diogenes the Cynic was seated in his tub, basking in the sunshine according to his practice, Alexander the Great, mitten with admiration of the strange man, and wondering at his self-sacrifice, one day stood by and asked him if there was any favour in Macedon which he could bestow, and which Diogenes could select. After a pause, the old Cynic answered, "It is my

only request, that your majesty would stand aside from between me and the sun." Were priest, saint, or angel, to come and ask me at this moment what is the greatest favour he could confer upon me on earth, or secure for me in heaven, I would tell all, even the bright cherubim radiant from God's presence, that it is, and ever will be, to stand aside from between me and the Sun of Righteousness, that His beams may illumine me, His warmth quicken me, His blood cleanse me, His righteousness clothe me, and His life and death, and love and peace, be all in all to my soul.

One beautiful relationship to His Church, under which Christ is set forth in Scripture, is that of her Everlasting Husband; let us see what this implies. Would you suppose that a wife was living in harmony with her husband who, when anxious to obtain money for the supply of the family for the week, should call upon her next-door neighbour, and say, "Will *you* go up to my husband, and ask him to give me five pounds to provide for us during the next week?" Would not every one suspect that such a wife did not live on good terms with her husband, and that the husband could have none of the feelings of a husband towards her whom he called his wife? When husband and wife live in concord and reciprocal affection, the wife would not hesitate herself to tell him what is needed for the wants of the common circle. Now Christ is our loving and enthroned Husband, with ten thousand

times a husband's power, and ten thousand times ten thousand times a husband's heart, for His is the heart of hearts; and you that are the members of His body, you that constitute "the Lamb's wife," have only to say, "Jesus, give," and he has infinitely more joy in giving than you have in asking. We need no intervening priest.

Preach the law, and you will drive men to destruction; preach, "Do and live," and despair will be the close, as a mercenary spirit must be the commencement; preach the terrors of hell, and you may scare, but you will not reclaim men; preach the commandment or the curse of Sinai, and you will not reach man's heart, the secret source of his alienation; but preach the love and devotedness of Christ—disclose the ever open and unfolded arms of the Everlasting Father—and, under the blessing of the Spirit of God, there will be found *that* in the exhibition of a Father's love, in the gift and atonement of His dear Son, which will melt the hard heart, and thaw the frozen soul, and enable the hearer to know what this means. "We love God because God first loved us." I once tried to convince a dying man by the Law; I tried to convince him by various other lessons; I failed: but when I told him of the prodigal's return, and reception, and recovery, it reached his heart. That poor youth, you remember, had gone to a strange land, wasted his substance in riotous living, and lay in the very depth of distress and despair; but he said to himself, "I will arise

and go"—where? to his father's butler, or his father's friend, to intercede for him and introduce him? or to lie down at his father's door, and do some painful and agonizing penance to conciliate his father's feelings towards him? No; he knew what was in his father's heart, and that his appeal to it would touch a string that would vibrate with affection and sympathy. He said, "I will arise, and go to my father." The father, it is evident, was looking out for his son; and "when he was yet a great way off, he saw him." He was probably standing on the highest turret of his house; and as he saw in the far distant horizon a speck, he thought within himself as it dilated, "Can it be my poor stray boy?" He looked again, and it grew to a ragged and barefooted youth; and soon a father's fond eye detected the well-known gait and features of his long-lost son. Now, did the father say, "I will allow him to taste the fruits of his own folly; I will keep him at bay, till he has made every one about me his friend, and then he shall be introduced to myself; I will make him do some penance before I receive him?" No! he ran and fell on his son's neck, and bade all the household rejoice at his return; and when the son began to appeal for an humble place in the family, the father overwhelmed him with caresses, and silenced him with the overflowings of paternal kindness, and said, "Nay, nay, bring forth and kill for him the fatted calf, and let us eat and be merry."

No priest, prelate, or pope, comes so near to us as

our Heavenly Father: I dismiss them all. In Jesus alone I find the Way, the Truth, and the Life. In my Father's bosom I find shelter and refuge. In very touching lines I read:—

"Grand Dieu! tes jugemens sont remplis d'équité;
Toujours tu prends plaisir à nous être propice;
Mais j'ai tant fait de mal que jamais ta bonté,
Ne me pardonnera sans choquer ta justice.
Oui, mon Dieu! la grandeur de mon impiété
Ne laisse à ton pouvoir que le choix du supplice;
Ton intérêt s'oppose à ma félicité,
Et ta clémence même attend que je périsse.
Contente ton désir, puisqu'il t'est glorieux;
Offense toi des pleurs qui coulent de mes yeux;
Tonne, frappe, il est tems; rends moi guerre pour guerre;
J'adore en périssant la raison qui t'aigrit.
Mais dessus quel endroit tomber à ton tonnerre,
Qui ne soit tout couvert du sang de Jésus-Christ?"

"Great God! thy ways are true, thy judgments right;
It ever is thy pleasure to be kind;
But I so long to grace have done despite,
Thy justice fails if I should pardon find.
Yea, Holy One! a life of guilt like mine
Leaves thee no power my punishment to waive;
Thine honour and my peace can never join,
Nor can thy mercy plead with thee to save.
Then do thy will; for this thy glory cries;
Ev'n at thy Cross let thy just anger rise;
Let lightnings flash, in thunder strike thy foe;
In sinking, I adore my righteous God.
BUT ON WHAT PART CAN VENGEANCE DEAL THE BLOW,
THAT IS NOT COVER'D WITH A SAVIOUR'S BLOOD?"

RITUALISM,

THE HIGHWAY TO ROME.

LECTURE VI.

HAVE WE ONE MEDIATOR OR MANY?

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RITUALISM,

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LECTURE VI.

HAVE WE ONE MEDIATOR OR MANY?

THE subject on which I address you to-night is the question, and a very important one it is—Are there many mediators, or is there only one? In other words, is Christ alone the mediator between God and man, or does He need, additional to His mediation, the aid, the sympathy, the intervention, and the meritorious power of angels, or of saints, or of creatures, or of churches, or of sacraments?

I open one of the books edited by a portion of clergy *in* the Church of England, a portion I believe not *of* it. In this little work, from which I read in another lecture, called *The Little Office Book*, apparently popular, and much used by the Ritualists, it is recommended at the commencement that the people say the "Our Father;" the "Hail Mary; blessed art thou among women; blessed is the fruit of thy womb; pray for me now and at the hour of

death;" and also the "Creed," "I believe in God the Father." These are to be said in secret before each office, as performed in the Church. I turn to p. 6 of this book, where I read the following prayer, to be offered up by the faithful in commemoration of the dead—"O God, the giver of pardon, and lover of the salvation of mankind, we beseech Thy clemency in behalf of our brethren, relations, and benefactors, who have departed this life. May blessed Mary, ever Virgin, and all Thy saints intercede for them, that they may come to the fellowship of eternal happiness, through Jesus Christ our Lord." If you are to pray on behalf of relations who have departed this life, in order that they may come to the fellowship of eternal happiness, it follows, of course, that they are not in eternal happiness; nor in eternal misery, for out of this there is no exit; they must, therefore, be as the Roman Catholics teach, and as the Ritualists must necessarily believe—in a state of suffering. And hence the prayer that they may be emancipated is practically this—that they may be released from the tortures of purgatory, and introduced into the joys that are at God's right hand, through the mediatorial offices of the Virgin Mary, and all the saints in heaven interceding for them. I turn to another portion of this book, where I find Confession is to be made at "Compline;" for they adopt many of the Roman Catholic words, as well as doctrines—"I beg God the Father Almighty, His only begotten Son

Jesus Christ our Lord, and God the Holy Ghost, to pity me, and have mercy upon me, and the whole company of heaven to pray for me;" that is, to mediate for me. But can the whole company of heaven hear me? Millions and successive millions cast their crowns before the throne of God and of the Lamb, filling infinite space with their blessed presence; but each is a creature, with the limits of the creature, unable to be everywhere present at the same moment. How then shall a creature—how shall the Blessed Virgin hear prayers that are offered up in the churches of St. Petersburgh, in the churches of Rome, in the churches of New York, in the churches of Paris, in the churches of London? How can the ear of a creature, with all the conditions of a creature, though a glorified creature, hear all these simultaneous prayers? It is impossible. And therefore these men, ignorantly it may be, clothe a creature with the attributes that are the exclusive prerogatives of Christ. Again, at p. 15 of this book (and I only quote a few passages as specimens), it is said, "May blessed Mary, ever Virgin, and all Thy saints, intercede for them." At p. 16, "May Holy Mary succour the wretched, help the weak-hearted, revive the sorrowing, instruct the clergy, intercede for the devout." What a pity they do not read the fourteenth and fifteenth chapters of St. John's Gospel, where we read of one who does all this—"He will send the Holy Spirit, and He shall teach you all things." Then what has Mary

got to do? If we have the Spirit of God, who fills all space with His presence, and executes His sublime office during all the centuries of our present dispensation upon earth, why should we seek the teaching of Mary for the clergy of the Church, at best an experiment, when we have in promise the teaching of the Holy Ghost, equal to all the necessities and demands of the creature? It seems also that the Virgin Mary's intercession and mediation are not enough, for we find in another page that every one has a "patron saint," as he is called. I offer no objection to the idea of Roman Catholics that Christians have guardian angels. I can see no insuperable difficulty in the way of believing that; because the angels are ministering spirits to them that are the heirs of salvation. Whether an angel is appointed to minister to one or to many is very immaterial; all that we know is that he has his work assigned him by infinite wisdom; that work he is sent to perform —nothing more, and nothing less. But in no case is the commission to an angel or a saint in heaven either to intercede for us, or to be a mediator between us and God; nor are we to pray to him in any form of prayer whatever. But here is a prayer, not to a guardian angel, which would be wrong, but to a new officer, of whom I never read in the Bible, though I have frequently read of him in Roman Catholic books of devotion—"a patron saint." "Most holy confessor of the Lord, mayst thou intercede to Christ for us." Christ, therefore, does not come down near

enough to us, and we need some one to eke out the mediation of Christ.

How rapidly do the Ritualists march to Rome! Their pace quickens the nearer they approach the seven-hilled city. May God in His mercy save the Church they thus betray!

It seems that in every age men have universally felt there was some quarrel, or some element of separation, between the creature and the Great Creator. This has been long and wide spread. Superstition, fanaticism, ignorance, genius, poetry, have tried in vain to bridge over the chasm, to mitigate the evil, and to reconcile the creature to his Creator, and the Creator to the creature. In every nation some were selected, because thought purer or more powerful, in order to appease an angry God and reconcile a guilty creature, and bring back forfeited blessings. These strivings and aspirations look like foreshadows of an approaching Mediator. Nature felt the chasm between God and us, and did her best to bridge it from her own resources. In Egypt they had a hereditary priesthood between the people, and what the people supposed to be the true God. In India a sacerdotal caste still exists. In Greece and Rome they had their diviners, augurs, and gods of secondary position, who interceded with the Supreme Deity on behalf of the people. But in the Jewish economy we have a positive and divine appointment of mediatorial officers. Moses was a mediator between God and the Jewish people, a typical mediator, just as the high priest was

typical of the great High Priest, Christ Jesus. The priesthood itself was a system of mediation; for the people brought the sacrifice to the priest and placed it in his hands, that the priest might offer it to God for them. The priests officiated in the holy place, and the high priest alone in the holy of holies. In all this was evidenced the great fact of an estrangement, moral and actual, between God and us; an estrangement not because God had changed, but because His creatures had sinned. "Your sins," God says, "have separated between me and you." The institution of a caste of mediators, a guild of priests, was just to impress the Jewish people that there was a great separation; that sin, the rending element, had rent creation from the Creator, and that some one in the fulness of the time must come, the Mediator—the uniting element—to bring the creature back to God. The fall was a historic fact: the institutions of Levi implied it.

Between the fallen sinner and the Holy God a Mediator has been found. Two parties are brought by Him into contact. The holiness, and justice, and truth of God come down to the sinner by Christ; and the conscience, heart, and intellect of the sinner are persuaded and attracted to accept Him in that position. God sees us capable of being saved; we see God willing to save us; Christ comes down, revealing to us Him all love, all holiness, all mercy, all truth; and we, in spite of our sins, through His infinite, and mediatorial, and precious blood, are

brought into one, and so made one with God our Father. There is *One* Mediator, you observe, not *many*. God is in heaven; men are on the earth; Jesus unites the broken off and shattered island we call earth, with the grand and boundless continent of glory which God calls heaven. Jesus, the Mediator, combines all the attributes of Deity, and feels all the sympathies of humanity—reaching God, and touching us.

We contend, in answer to the assumptions of the Roman Catholics and the Ritualists, that there is no room for the interposition of any mediator between God and us, additional to the one Mediator, the Lord Jesus Christ. He fills all space with His presence, for He is God; He fills with that mediatorial presence the whole chasm, through all time, even through eternity itself. He descends deep as man has fallen, for He is man; and he ascends high as the throne on which God reigns, for He is also God. At every point of our fall, in every portion of our experience, in every period of our existence, in every phase of our grief, our sin, our sorrow, our anxiety, Jesus Christ, the One Mediator, sympathizes with man, for He is touched with all the feeling of our infirmities, and ever liveth to make intercession for us, and we can touch Him. By Him alone priests and people—the priests no more welcome than the people, because no more worthy—may draw near, and find access to the Father. The whole separating element—sin—is dislodged; Jesus, the

God-man, the uniting element, has taken its place, and believers and God, in and through Him, are made one. Who can come so near to God as He who is very God? Who can come so close to man as He who is very man—the representative of man; not merely of man as distinguished from woman, but of humanity? He was made of a woman, made under the law; He was the man of sorrows. And therefore our welcome is through One who touches us at every point, who is present with us in our deepest alienation and estrangement; who is near the throne, for He is God, very God of very God. And we are welcome, therefore, through Him to draw nigh unto God, not because we are sinners nor because we are saints, but in spite of our sins, in order that we may be made kings and priests unto our God and to His Christ. By Him, therefore, life's secret sorrows, the heart's dark struggles, the soul's greatest aspirations—the tear, the groan, all rise and find access to God.

This one fact opens a spring of comfort. I think the most unhappy man and the most unhappy woman upon earth, perhaps, are they who have nobody to whom they can tell the story of their sorrows, their troubles, their griefs, and their anxieties. It is said, there is no grief like that which cannot find tears; but probably greater still is that grief which cannot find an echo in a sympathetic bosom. To those who grieve and have no sympathy on earth, there is sympathy deeper and nearer still, whether they live in an under-

ground cellar, or in a miserable garret, or sail afar off upon the desert sea, or travel in heathen lands, where superstition spreads its dark and overshadowing pall; there is an ear that can hear the sigh before it is breathed, that can hear the lowest groan or moan that finds its birth in the broken heart; there is an eye that can see the thought when it is afar off, just as it comes into existence; that can see the first tear that starts from the weeping eye, and the first glance that flits over the face. This one fact, that there is an ear everywhere and always, by night and by day, in life's joys and in life's troubles, ever ready to receive what we think, as well as what we say; what we feel, as well as what we express; is one of the richest springs of comfort that wondrous book, the word of God, reveals to mankind. Why drink from the pools of earth while we have access to the fountains of heaven? We have also just what we need, a perfect photograph of God; in Christ a perfect picture of God. Philosophers and scientific men often talk to us in this way:—we see God in nature; in the buds of spring, in the flowers that come unasked to beautify the opening summer, in the golden tints of autumn, in the snowflakes of winter, in the echoing wind, in the resounding ocean; they say, we can hear and see God in all these. Such is not the fact. In nature we see the footprints of God, but in Christ we see God. In nature we see the evidences that remain unobliterated, of a wisdom and a power that are divine. But in Christ we see, not effects and traces of the presence

of God, but God himself—our Father. Hence, we do not worship nature, for only the marks of God's footsteps are there; but we worship Christ, because God is there manifest in the flesh. In Jesus Christ we have a perfect portrait of God. He himself says, "he that hath seen me hath seen the Father." Before this Image only we bow; in the brightness of this manifestation only we worship. The abstract is become personal: sovereignty is found in Him fatherhood, and loyalty is sonship; and praying to the Sovereign of the universe, with magnificent truth we can say, "Our Father." All this is revealed in Christ, for "he that hath seen me hath seen the Father." Hence we ought to have no pictures of Deity in our places of worship. I think it is shocking sometimes on the Continent of Europe to see a picture of God the Father, in a stained glass window, as an old man with a long white beard; and scarcely less shocking when we find apocryphal pictures of our Lord. We know not what was the likeness, the personal appearance of Jesus. It is one of those silent but most suggestive evidences of the inspiration of the Bible, that it never speaks to and gratifies the itching curiosity of man, while it speaks to and gratifies all the true desires, aspirations, and yearnings of the Christian's heart. A person writing the biography of an author, or of a great statesman, always tells us what his height was, what was his appearance, what was the general complexion of his countenance, or the colour of his hair, or his manners, or his gait, or his general outward

tone and presence. That is a favourite topic in biographies written by men. But how remarkable that the publican Matthew, the fisherman John—men not of highly esthetic minds, according to the standard of the schools—should have never thought of stating what was the height of the Saviour's stature, what was the colour of his hair, the ring of his voice, the manner of his walk, or anything of that sort; I say, their silence upon that, and their eloquence upon the minutest details that would minister to a Christian's peace, is to my mind one of the most striking proofs that these men not only thought, but spake as they were moved by the Holy Ghost. I have seen pretended pictures of the Son of God in stained glass windows of Cathedrals on the Continent of Europe, so grotesque, so profoundly ridiculous, that I have been amazed that, for the sake of a little piece of stained glass, they should suffer such deformities to remain and obscure the light of the summer sun. It is a most admirable provision in the Church of England, (and I wish these Ritualists would but remember it,) that the commandments should be written upon the wall of every church, one of them being, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Having read these words, look at the sometimes adjacent window, and you see figures that really are not in the likeness of anything in heaven above, nor in the earth beneath,

nor in the water under the earth, so out of drawing and ugly many of them are. To profess to give a portrait of our Blessed Lord is essentially defective in another point of view. The portrait may shew the man, but what painting can shew the great and mighty God? The painter may sketch a man writhing in agony, but who can depict the inward agony that rent the inner heart, and gave expression to the most awful words that ever fell from the lips of man: "My God, my God, why hast thou forsaken me?" To paint a man is not to shew Jesus, for he is God as well as man. Whatever beauty there may be in stained glass windows (and I think they may be made very beautiful; for instance, there is one in York Minster," the Five Sisters," it is called, full of the most subdued and beautiful colours, and yet there is not a single figure in it of anything in heaven above, or in the earth beneath, or in the water under the earth;) whatever beauty there may be in stained glass windows, there ought to be no attempt to represent that which is incapable of representation, and which seems to me expressly forbidden, at least, in places of worship.

The Pantheistic tendency of modern science is to worship order, law, unity, phenomena, and facts. God, they say, is in these things, and they so speak of these that it almost seems as if they regarded them as subordinate deities. Now there is only one between us and God, revealing the personality of Him we worship as our Father—the one Mediator,

Jesus Christ. Ours as revealed is a personal God. Jesus has revealed God to us perfectly; He has come down from heaven so near to us that we can see Him, hear Him, almost touch Him, as we read the marvellous words that proceed from His mouth; and yet He remains so truly God, that in every act we see God, in every word we hear God, in every lesson we behold the wisdom and the mercy of God. We have to infer from creation what God may be; but in revelation we hear from the lips of Christ, in words that cannot be misunderstood, not what God may be, but what God is—our Father, and our God, because His Father and His God. The problems of the schools are the axioms of the Christians, and the guesses of philosophy are the "Thus saith the Lord" of the Bible.

The one mediatorship of Jesus Christ shews us that we do not need the Virgin Mary, or the priest, or the sacrifice, or the sacraments, to come between us and God. Sacraments are precious, ministers of Christ are useful, the Bible is inspired, the Church is a divine institution; but none of these are our way to God the Father. Jesus Himself has said, "I am the way," the whole way: "no man cometh unto the Father but by Me." Any man may come to the Creator by creation: any man may come to the Great Judge by Sinai; but no man can come to God the Father unless by the mediator, Jesus Christ. By Him we have access, through one Spirit leading us, to God the Father; and He is sufficient for all

the members of the human race, for any distance of alienation to which human nature can travel in its estrangement from God. He is sufficient for all the complications of human character; for all the wants of all the world, at any time and at all times; for He is God as well as man. And if He be sufficient, why call in the priest, the angel, the saint, or any other? Is it reasonable to do so? If the Virgin Mary were to come from heaven and ask me, What service can I render you? I would answer, None. If the saints in heaven were to cast aside their crowns, and assume the drapery of earth, and offer me their services, I would refuse them. They cannot help me, and I do not need them. The whole space between the deepest grave and the highest height of heaven is covered by One who is our day's-man, who lays His right hand on the throne of the eternal, His left upon the throbbing heart of the sinner, and brings that sinner through His precious blood into oneness with God, His and our Father. Why seek to improve perfection? Why drop a tear into the desert sea, in order to add to the immensity and volume of its waters? Why cast a sigh into the whirlwind or the tornado, in order to augment its force? Why attempt to eke out the infinite, to help the omnipotent, and improve the perfect? The attempt is absurdity. Why prefer the devices of man to the work of the Almighty? Jesus Christ is the ladder, one end of which rests upon the earth, the other end of which touches the highest height

to which a saint or angel can soar; and up that ladder all that like may travel, for there is room for all, and down that ladder all heaven's fulness may pour, for God waits to bestow it. If this be so, why call in others who are not appointed, and who have never been consecrated to take a part in the mediatorial work of the Lord Jesus Christ? What a beautiful illustration is found in the high priest of old. The Jewish economy was Christianity in symbol, not Romanism in symbol, which Ritualism is; but Christianity in symbol. Now what was the high priest's duty? First, he offered an atonement with the shedding of blood without. When that was finished and offered for all, he went into the Holy of Holies where the cherubim were, and the glory shone upon the lid of the ark, and Aaron's rod that budded, and the manna that was a type of the living bread. The high priest went into the Holy of Holies *alone;* none of the people must be with him, not even an inferior priest, and *alone* he made intercession for the people. Christ offered the sacrifice without, and He has gone into the true holy place *alone,* making intercession for all that believe in Him. And what was the next act of the high priest? After he had offered the atonement without as Christ has done, after he had made intercession alone in the holy place as Christ does now, and all the time he was interceding within invisible, the Jewish people were outside, waiting till the high priest should come out; and when he came forth, he lifted up his hands and

blessed the people, saying, "The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up the light of His countenances upon you, and give you peace." So with our High Priest. He offered the sacrifice without; He is gone into the true holy place where He intercedes *alone;* and we, outside on earth, are all looking for Him, waiting for that blessed day when He will come forth from the Holy of Holies, in the clouds of heaven with power and great glory, and will lift up the hands that were once pierced with nails, and pronounce a benediction that will go down into the depths of the earth and the ocean, and up to the very heights of the remotest star; and the earth shall lay aside its ashen robes, and put on its coronation raiment; and literally its deserts shall rejoice, its solitary places blossom like the rose, and the trees of the forest will bless Him; the waves of the sea, like white-robed choristers, will praise Him; the winds will thunder forth hosannahs, and all nature prove the consecrated temple and dwelling place of Jesus Christ, God manifest in the flesh.

That you may be encouraged to draw near to Him, remember no sentinel stands between you and Him, requiring from you a pass-word in order to be admitted. You are welcome to Him just as you are, and to Him just as He is; welcome now, welcome anywhere, welcome everywhere; for there is no spot so profane that a loving heart may not pray to Christ on it, and there is no spot so holy that it can

help or eke out the mediation of the Lord Jesus Christ. There is an open door; there will be no repulse, but infinite welcome; there is no prohibition, and there need be no waiting for introduction, or standing at a distance because unworthy; for now, and just as we are, we are welcome. Listen to words inspired by the Holy Spirit, and put on record for you: "Lord, to whom can we go?" To priest, to angel, to saint, to the Virgin Mary? No. "To whom can we go but unto Thee? Thou hast the words of eternal life." And, again: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we can be saved but the name of the Lord Jesus Christ." "If any man sin, we have"—a priest to confess to? an angel to be our intercessor? the Virgin Mary to help Christ? No. "If any man sin"—it does not say the degree of sin—but "If any man sin, we have"—what a thought!—the instant that we sin, that instant "we have an Advocate"—not many Advocates, not a thousand Advocates—but "an Advocate with the Father, Jesus Christ the righteous;" and "He is able to save to the uttermost all that come unto God through Him." Then the Roman Catholics may be in danger, for they try to come to God by other mediators; Ritualists may be in danger, for they will not trust Christ with the whole work of mediation. But we must be safe; for the language is explicit, "He is able," and we know he is willing, "to save to the uttermost." None can go beyond

that. And to save whom? The elect? No. The predestinated? No. The reformed? No. The repentant or the good? No. But "He is able to save to the uttermost all them," be they what they may, be they where they may, "who come unto God through Him."

The grand distinction between living and true religion, and all the false faiths that assume to take its place, is just this—every false system puts something between the sinner and God additional to Christ; and that something, in proportion to the hold it has upon the conscience, detracts from the glory and diminishes the space occupied by Jesus Christ. Whereas the mark of true, scriptural religion is that there is but one Mediator between God and man, and that no priest, no sacrament, no altar, no angel or saint in heaven, is needed to help Christ to mediate, or to help you to accept His mediation; for Christ undertakes the whole work, and is able, as He is willing, to begin and carry on that work to the very uttermost. And every one—be it a patron saint, be it the Virgin Mary, be it an angel—every one that you accept as a conductor of God's love to you, and a carrier upward of your devotion to Him, is, in fact, an obstructive, keeping you at a distance from God, not bringing you nearer to and closer into communion with Him, your Father.

These plants, therefore, that the Ritualists are trying to plant in the soil of a Protestant Church, are grafts from Rome. I fear the soil of every Church

has enough in it of the earth, earthy, to make these plants too indigenous to it. They will grow up unless they be repressed. They are growing up, I understand, on all hands; and though the Bishops speak, they do not sufficiently speak out. It is not enough to speak, there must be action. It is not enough to say, "you are very naughty;" it is necessary to add, "you are doing contrary to the rules of the Church you profess to belong to, and you must desist, or you must leave it." Evidently matters must soon come to an issue. The Ritualists in every sphere, and place, and power, they hold, denounce and disparage me, and all that lift up their voices against them. This we must expect, and even have. Around and over the world we see a universal, sacerdotal, and democratic upheaving, for good or for evil; and forces everywhere bursting forth, as if the ancient restraints were withdrawn. Prophecy is justified by history.

The three unclean spirits identified by me, and identified before me by Mr. Elliot, in his *Horæ Apocalypticæ*:—Rationalism, the spirit from the dragon; Romanism, the spirit from the beast with the seven heads; and Ritualism, the spirit from the false prophet, formerly called Tractarianism, but now called Ritualism; are now going forth, poisoning the Church, injuring souls, stirring up strife, war, confusion, chaos. And who can look into the papers at the present moment without noticing this remarkable fact? You have heard me often say, years ago, that it was expected by students of prophecy, that about

this time Romanism would come under the last and consuming judgments; though Romanism is not to be utterly swept away till the Lord himself comes. I also stated that you might expect about the same time, that the Crescent would wane and waste rapidly, until, as soon will be the case, it is a thing of the past, in Europe.

What is the actual fact? The message has recently come from Turkey, that Stamboul, the quarter of Constantinople, where the Turks and strict Mahometans live, is literally deserted; that the Turks are crossing the Bosphorus, and hurrying into Asia; the old Turks seeking a grave to lie in, and the young Turks a carpet to pray on.*

Russia has intimated that the Treaty of Vienna has been broken long ago; that France has broken it, that Austria has broken it, that every power has broken it, with the exception of honest and truth-loving England; and the Czar asserts that he has a right to take the part of the Christians in Turkey, and, in fact, to put an end to the domination of the Sultan.

When I stated these things, years ago, the caricaturists of the day turned what I said into ridicule; the Ritualists, and Romanists, and Rationalists denounced them as obscure—made capital out of it, and every small writer who could perpetrate a witti-

* See historical proofs of the fulfilment of these prophecies in the Author's work just published, entitled *The sounding of the Last Trumpet.*

cism, did so at my expense. Now they are beginning to see that the "fanatics" of twenty years ago turn out to be true prophets in 1867. We have a sure word of prophecy. I fear that our country is about to endure severe trials. It has tampered with Rome so long, that it must come very soon under awful and darkening judgments. I trust it will be only for a little season.

The Roman Catholics, whose ranks the Ritualists swell daily, have stated their terms. They must have the Lord-Lieutenant of Ireland a Roman Catholic. I believe it is to be conceded that he may be so; that is, the representative of our sovereign in Ireland may be, if this law passes, a Roman Catholic. They also claim to have their archbishops and bishops peers, and to have seats in the House of Lords. They also claim to have that law repealed which denies to the Roman Catholic prelates the titles of dioceses; they claim the same rights and titles as the Protestant bishops.

The law is that either our Sovereign must always sit on the throne in the General Assembly of the Church of Scotland, which meets at Edinburgh in May; or, if Her Majesty do not attend in person, one of her high noblemen—the Earl of Mansfield and Lord Belhaven of late years—shall preside and represent the Sovereign. The law requires he must be a Protestant also. This representative may be a Roman Catholic if the new laws pass. Now conceive a Roman Catholic seated in the General Assembly of

the Church of Scotland, representing Her Majesty in the midst of a Protestant Church. Every Roman Catholic's demand is conceded as soon as asked by all parties, to such an extent that we really seem to be rapidly precipitated towards Rome, or rather Rome precipitated on us. All we have done in Ireland in the way of conciliation, has only issued in the half of Ireland being in a state of insurrection at this moment, and a large portion of the army of Great Britain being requisite to put down that insurrection. Go where you will where Popery prevails, and you find disquiet, disturbance, discontent. The very capital of the papacy—Rome, which ought to be the model city of the world, is the most dirty, disorderly, and wretched capital upon the face of God's earth; beggars and brigands, filth, poverty, and crime, contesting together for supremacy. Should not all this teach the Ritualists that they are going in a very wrong direction? should it not arrest them in their rapid march to Rome, and lead them to retrace their steps, and reassert the good old truths that Latimer and Ridley sealed with their blood, prophesying at the stake; and I hope the prophecy is true, "We shall light this day a candle in England which, by God's grace, will never be put out."

RITUALISM,

THE HIGHWAY TO ROME.

LECTURE VII.

WHAT CHURCHES CANNOT UNITE.

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LECTURE VII.

WHAT CHURCHES CANNOT UNITE.

WHAT are the Churches that cannot unite?. I do not here attempt to discuss Christian union among individual Christians, a thing beautiful as the dew on Hermon's hill; but the possibility of union and communion between organized, existing, and visible Churches. Existing visible Churches have been divided into three great sections—the Church of Rome, with the Pope at its head; the Church of Greece, at Constantinople, with the Patriarch at its head; and the Protestant Church, with the Lord Jesus Christ at its head. These are the three great religious societies into which Christendom is split; each of these Churches having its autonomy—that is, self-government, and each, for its normal condition, a state of antagonism and hostility to the other. This spectacle of disunited Churches, shattered and broken,

presenting their jagged edges to each other, makes the baptized heathen at home and the unbaptized heathen abroad naturally say, "There is no definite Christianity; there is nothing final and true about which you are agreed." The Turk has taunted the Christian, and told him at Constantinople, "Settle among yourselves what Christianity is, and then we will listen to its claims, and to your exposition of them." But he should look for Christianity, not in men, but in the book that all admit to be inspired. The Patriarch of Constantinople admits the Bible to be inspired; the Pope of Rome accepts its inspiration, though in his practical teaching he ignores and contradicts it; and all sections of the Protestant Church believe in an inspired Scripture. It alone reflects Christianity in its apostolic and pristine splendour. When the Turk, and the Hindoo, and the heathen want to know what Christianity is, we would entreat them not to appeal to its jarring and conflicting exponents, but to "the law and to the testimony;" whatever is not according to it in religion has no truth in it.

Unhappily, these Churches not only differ and disagree, but Rome anathematizes Constantinople, and Constantinople returns the compliment and anathematizes Rome. And one thing in which the Greek Church, with the Patriarch at its head, and the Roman Church, with the Pope at its head—the only thing, perhaps, in which they heartily agree—is in anathematizing both Canterbury and Edin-

burgh. It is impossible not to deplore such a condition of things; and one does not wonder that many men, feeling deep regret at it, should wish to mend this matter.

But how are these Churches to unite? Can they unite? Is it possible? We might disintegrate all three—decomposition resulting in a recomposition—but that would not be the union of the three Churches; it would be the dissolution of all, and the resurrection from their dust of a newly-constituted Church, which, in all probability, would be worse than any one of the three. There is no prospect of gaining unity in that direction. If they would all consent to fall back on what all admit to be divine—the Word of God—and if they would accept what seems new because it is there, and reject what pretends to be old because it is not there, there would be some prospect of coming into unity as Churches. But the Pope says, "I hold the Bible not to be sufficient. I hold it to be inspired, but not sufficient; it must be eked out and added to by the traditions of the Church and the expositions of the Fathers." The Patriarch of Constantinople says the Bible is inspired; and the Patriarch comes far nearer us than the Pope, for he recommends the study of the Bible, and the Greeks may possess it, and read it in their own tongue, which is a great advantage; but, he adds, "You must read it in the light of the Fathers and the Councils of the Church." These Fathers are in a state of antago-

nism with each other, and one Father very often with himself, and one Council anathematizes another Council, and a subsequent Council anathematizes both, and there is no prospect of anything like union arising from an appeal to that quarter.

What, then, is now proposed? Two documents have appeared treating of the subject, which have created considerable sensation and surprise, one is called "Sermons on the reunion of Christendom by members of the Roman Catholic, the Anglican, and the Greek Churches," and the volume, with marvellous impartiality, is dedicated to the Pope of Rome, the Patriarch of Constantinople, and the Archbishop of Canterbury. In this volume the authors make the following remarks:—"No mere casual observer of the signs of the times can have failed to remark how continually the high and holy subject of the visible reunion of Christendom is now being brought prominently forward on all sides. This association has been approved in the highest ecclesiastical quarters, both among the Latins," that is, by the Pope; "among the Anglicans," that is, by the Archbishop; "and among the Greeks," by the Patriarch. Let us mark how these six-hundred Anglican clergymen who, I understand, form this association, speak of the Pope: "The Holy Father has given his blessing." I wonder what Cranmer would say if he were to rise from the dead, and hear his descendants talking in this way. Perhaps you may wish to know, as these clergymen ought to

know, what that great and illustrious Reformer said of the Pope; he said, "As for the Pope, he is the Man of Sin, and that Antichrist;" but with these clergymen he is "the Holy Father," and "he gave his blessing to the scheme"—I am quite sure he would, for it is serving his interests in the most eminent degree. The Ex-Patriarch of Constantinople and other Eastern Prelates have approved of the association, and so likewise have several Bishops, both Anglican, and Roman Catholic; in England,"—well, I have no doubt the Roman Catholics would, but it is strange to hear the same of the Anglican bishops, whose names, however, they do not give—"in Ireland, and Scotland, on the Continent, and in America." Dr. Pusey also writes a work—written with great power and talent, but evidently faltering and halting in its logic in a most eminent degree. He calls it an "Eirenicon;" the word is derived from the Greek *ειρηνη*, which means peace, and this book is so called because it contains or suggests proposals for peace. In this work, which he entitles "the truth and office of the English Church," he says, "We hoped the time was drawing on when Eastern and Western and our own would melt in visible communion into the one Ecumenical." He means, he hopes that the time is now coming when the Eastern or the Greek Church, the Western or the Roman Catholic Church, and the Anglican or the Church of England, will all melt into one communion, into the one universal Church.

It is a strange wish, in his circumstances: in one sense all could wish it, but the union must be on the basis of truth; he does not lay down the basis of truth, on which alone they can unite, but assumes doctrines that contradict each other to be all equally true, and that holding these conflicting doctrines they might yet unite. Dr. Pusey suggests "the organic reunion of Christendom, and of the Protestant bodies," that is, those who do not belong to what he calls his Church—"too, has been held to be possible, even by Ultramontanes in the Roman Catholic Church." And "according to the precedent of the Council of Florence"—an ancient Council held at Florence—he proposes that "the Thirty-nine Articles and the Council of Trent might pass away, and be merged in the Eighth General Council"—to be held henceforth—"of once more united Christendom." He wants to grind up the thirty-nine Articles and the Canons of the Council of Trent, and then serve up the product as the food of Christendom.

To shew, in the next place, that all this desire for communion between "organic churches" is really renunciation of Protestantism and the expression of a polarity and tendency to the Church of Rome, I will read from organs of the party that have thrown out these feelers, their sentiments about their present condition in the Church of England, and their views of the great Reformers who extricated that Church from the clutches of the Church of

Rome. *The Church Advocate* says, "The Church party," meaning themselves, the High Church party, has accepted "the *Eirenecon*," that is Dr. Pusey's terms of union, "with all its inevitable consequences, and these are no less than the eventual abolition of the Thirty-nine Articles of Religion." They understand Dr. Pusey to mean that the Thirty-nine Articles must be cast overboard before the Church of England can gain the great harbour of Rome, in which the Pope of Rome is now the struggling chief. *The Church Advocate* adds, "It is a grand success, and the success consists in this, that claim for an interpretation of the Articles, such as never was intended by the framers."—that is a most just remark, for if the framers, namely, the Reformers, ever meant to build up Protestantism, and to express its truths clearly, they could not have spoken more plainly, fearlessly, and intelligently, than in these same Thirty-nine Articles—"such as never was intended by the framers, is all but universally allowed, and cannot possibly now be interfered with."

I quote from another organ of theirs, the *Church Times*, where we read the language, now, of one of the leading Ritualistic reformers. He describes the ancient Reformers as "the profane and immoral levellers of the sixteenth century; men whose characters and motives cannot stand the test of historical criticism; cowardly traitors like Cranmer; coarse, illiterate, and persecuting bullies like Latimer; hardened and shameless liars like Bale." These are

very hard words to apply to men that laid down their lives at the stake rather than perpetuate in England the deadly superstitions of the Roman Catholic Church. Degenerate indeed are become the descendants of these illustrious men, when they can borrow from the dialect of Billingsgate its worst epithets to fling in the face of the nob'e army of Reformers, to whom our country is so much indebted, under God, for its pre-eminence and supremacy amidst the nations of the earth. This same organ of the party proceeds to say, "The Reformation was a hideous blunder." Now this was often stated in Cobbett's works, in which he was hired to write against the Reformation; we read it, too, in the writings of Roman Catholics; but we now find it in the organ of a professedly Protestant party. "The experiment of the Reformers has been tried now for three centuries, and has utterly broken down." There has been printed another work called *The Beauty of Holiness,* composed by Dr. Frederick Lee, who is the author of the celebrated Liturgy lately published, entitled the *Directorium Anglicanum.* He says, in this work, "As a matter of fact, the various branches of the Church have assumed three great divisions or branches. Here, in England, and in her colonies, we have what is called the English or Anglican Church, and which also exists, with two or three minor variations, in Scotland and America. This is one great branch of the Holy Catholic Church. Another division, which

is spread through Italy, France, Spain, and Germany, and is subject to the Bishop of Rome, is called the Roman or Roman Catholic Church; and the third great division is known as the Eastern or Greek Church, and extends over Russia, Greece, and the East. All these have preserved the Apostolic form of government, and continue in all essential points in the Apostolic doctrine also." How any man can assert that I do not know. He goes on to state, "Detail, as well as principle, is being considered and wrought out, and people are being gradually re-led into the old and safe paths;" that is, the paths in which men trod before Martin Luther nailed his Thesis to the gates of Wittenburg, in July 1517. "Generally speaking," he says, "we seem to have forgotten that the Roman Church is a portion, and the most important portion as regards size, of that one Catholic and Apostolic Church in which we profess our belief in the Nicene Creed." "Of course the doctrines and practices of the English Church are not only very similar in substance to those of the Church of Rome, but also to those of all other Christian Churches. The west may differ slightly from the east; each nation, through its national peculiarities, may cause an immaterial variation in the custom, but still the main features of the Church of God must be everywhere alike." "Invisibly we are one with Christendom generally; and God hasten the time when visible unity shall again be ours." Again, he says, "Whatever, therefore, the

whole Church of God, east and west, doth teach, without any manner of doubt, that alone do we constantly acknowledge and believe as being necessary for salvation." What in the world does "the whole Church, east and west," teach? I will shew you, and you will see the incompatibility of their ever being melted into one. Then he adds, "We acknowledge the Holy Church of England to be Catholic, the Holy Roman Church to be Catholic, as also the Holy Orthodox Eastern Church; inasmuch as they do all possess, without doubt, the authority of the Apostles, and do acknowledge the three creeds, and the traditions of the saints, of which Holy Scripture is a part, we may communicate in the Divine mysteries in any part of this one Holy Catholic and Apostolic Church with confidence and love." Such is the view of a leading Ritualist, who seems to give the laws, and almost to form the precedent, for the imitation of the rest. He says that the three Churches hold the same truths, that they are invisibly at one, and will soon visibly be one, and that they may communicate each in the other in the Divine mysteries, as each—the Holy Roman Church, the Holy Anglican Church, the Holy Eastern Church—forms a part of, and together constitute, the Holy Catholic Church. What we cannot forget is the fact that the doctrines of all three are in a state of intense antagonism to one another. Dr. Pusey suggests that they should read the Thirty-nine Articles in the Roman light, and then they

would see that they are perfectly Catholic; and that they should read the canons of the Council of Trent in a Catholic light, and they would see also that they are perfectly good; in fact, he asks you when you read, to put on glasses strongly smoked, and then you will see that the page is black, while you have been believing all your life that the page is white. No doubt, he believes the theory of the celebrated Ignatius, in his *Exercises*, edited by Cardinal Wiseman; he asserts one never can be a perfect Catholic unless one can submit to believe anything and everything which the Church teaches. He says, and I give the very words, "If the Church should define that which you see to be white to be black, you are to believe it is black; and if the Church should define that which you see to be black to be white, you are to believe it to be white." This is not a mere figure of speech, but a deliberate and solemn law, and every Roman Catholic accepts it, except those that begin to revolt, and grope their way towards Protestant and purer air.

But let us look at some of the points of difference. There is one vital. This Church which is so completely one with the Apostolic Church according to these men—this Roman Church, which Dr. Pusey wishes with the Anglican Church to be molten together into an Ecumenical Church, tells every clergyman of the Church of England, You are a layman; you have no orders at all; you have no sacraments at all, and you are of no Church, and you have no bishops. If

Dr. Pusey and Dr. Frederick Lee persist in the belief that the Church of Rome is a true Church, then they must believe their present rites are merely a series of histrionic mockeries which sham priests are acting in a sham church .They are sham priests, and their sacrifices are sham sacrifices, and their Church is a sham church. In short, if they believe all that they say of the Church of Rome, they unchurch and unchristianize themselves, and cannot be what they and the Bishop of Salisbury say they are. On the other hand, if they believe their own orders to be right, their own sacraments to be true sacraments, their own Church to be a true Church, then we ask why persist in the futile attempt to get recognition from and union with a Church which by its most express statutes and laws has infallibly decided that there are no orders but its own, no Church but itself, and no sacraments but Rome's.

When Dr. Pusey contends that the three Churches might all accommodate each other by giving here and taking there, by letting go a knotty point in one place, and smoothing over a contradiction in another, he entirely forgets one most vitiating element; I mean vitiating to the theory and the propositions he has set up. The Church of Rome asserts she is infallible. She was infallible in the year 1412, at the Lateran; she was infallible at the Council of Trent in 1564; and she was infallible when in 1854 she pronounced the decree of the Immaculate Conception of the Blessed Virgin Mary. Now mark, if

the infallible of 1867 pronounced the infallibles of 1412 and 1564 to be wrong, the Church of Rome would commit ecclesiastical suicide; because if she was infallible in the thirteenth century, then what she decided was true; if she was infallible in 1564 at the close of the Council of Trent, what she decided was unchangeably true; and if she was infallible in 1854, when she decreed the Virgin Mary to be as sinless as the Son of God, what she decided was then true. But if she be infallible now, as she asserts she is, and in virtue of her present infallibility were to fling off all that the former infallibles decided, what would be the result? We should have the wonderful spectacle of the infallible of the nineteenth century directly opposed to the infallible of the thirteenth; and when two infallibles thus quarrel and fight with and contradict each other, who shall decide what is truth or error?

The Church of England Prayer Book, which the Ritualists still accept and use, but groan under as a most mutilated and imperfect thing, and they could not get their livings if they did not subscribe it and the Thirty-nine Articles; they wish the Pope to read in a Catholic or Roman light.

Suppose Dr. Pusey visits the Pope of Rome, who will be glad to entertain him. He says, "We Anglicans, Holy Father, are very much hampered with a book we call the Book of Common Prayer, and we are amazingly annoyed by the Thirty-nine Articles, which these miscreants, the Reformers, drew

up three hundred years ago. We think if your Holiness would kindly put on the most charitable spectacles that you can select, and look through these convenient lenses, you might perhaps give them a new and harmonizing light, a gentle construction, and accept them as not contrary to the canons of Trent." The Pope would naturally say to Dr. Pusey, "I am glad to see you; you are enquiring about the way to heaven, and union and communion with the Holy Catholic Church? Will you be kind enough to take time, and to let me and the Cardinals now present hear some of the statements, dogmas, and definitions in these Thirty-nine Articles of yours, which seem to annoy you, and which you wish me to read in a new light, and judge very charitably? Let me hear what they are, in order that we may determine whether it would be possible to construe them in a Catholic sense, and in such a way as would enable us to surmount the difficulties that lie between us." "I will be candid," replies Dr. Pusey. "In one of these Thirty-nine Articles it is asserted that 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought necessary to salvation.'" The Pope answers, "That is a very awkward statement, my dear Dr. Pusey, because we hold that whatsoever you say is in the Bible is really not in the Bible, if the Fathers have unanimously decided that some-

thing else is true and essential, and the traditions of the Church sustain and back them. You seem to reject tradition!" "In the next place," adds Dr. Pusey, not yet discomfited, "we have one very awkward article; we should be delighted if your Holiness would look upon with great commiseration, charity, and indulgence, and that you would try to soften it and explain it away, so that you should not stumble at it, and find it an obstruction to our union and communion with you." "What is that?" asks his Holiness. Dr. Pusey replies, "It is an Article which, I am sorry to inform your Holiness, says that the mass is "a blasphemous fable and a dangerous deceit." "Oh, shocking! shocking!" exclaims his Holiness. "Who could have believed that any man professing Christianity could have spoken of the rites of Holy Church in that awful manner?" "But perhaps," Dr. Pusey would suggest, "it might be possible for your Holiness to put some kind and mild construction upon the word blasphemy, or perhaps the word 'mass' does not mean the true mass, but something else, or under wrong conditions." "Well," the Pope would say, "I will do the best I can; but I think it will be very difficult for my most accomplished Jesuit to smoothe down so horrible an article, but if Holy Church should decide it has a Catholic sense,—if believing black to be white, and white to be black, the Church so declares it, perhaps I may come to a satisfactory conclusion about this very ugly and rather refractory Article of

yours." The Pope adds, "We will hear any other of the Articles you may wish to have whitened out of blackness." Dr. Pusey replies, "If your Holiness's ear will not be pained by such atrocious and unscriptural definitions, I will read a few more. Your Holiness believes in Purgatory, a place where people undergo the tortures of the damned, only of shorter duration, and where not wicked people, but the best people go until they are perfectly purified by fire, and made fit for heaven. Now the Article of the Church of England says it is a vain deceit, and is not true." The Pope will say, "Well, that is not so bad as the definition of the mass, but still it is not very Catholic." "And," says Dr. Pusey, "in another Article it is asserted that traditions are not of authority in the Church, and that what traditions say must be tested by the Word of God. Now if your Holiness would only look at these Articles, and put a mild and charitable construction upon them, perhaps we might agree." But in the next place he adds, "we have not only these Articles, but we have a most mutilated and unhappy communion service, which we call 'the Mass' by accommodation. We do our best to improve it. A great many of us Ritualistic clergymen are managing the matter with such dexterity that if you were to go into St. Alban's Church, your Holiness would not know that you were in a Protestant place of worship; you would actually think it was a branch of your own Church." And his Holiness replies, "I am delighted

to hear of improvement, for there is need. But what does this Communion Service of your's contain?" "Why," says Dr. Pusey, "I am sorry to say that it contains the fearful statement that the consecrated bread and wine is not to be offered up, and that it is not to be worshipped by any man as if it were the body and the blood of the Lord Jesus Christ." "How shocking, Dr. Pusey, that such lies should be told in any book, and that any should endorse such heresy, as that the bread continues bread when the Holy Church has defined it to be turned into flesh, and that the wine continues wine when the Holy Church has defined it to be converted into blood." "And," adds Dr. Pusey, "what makes it still worse—in the Church of your Holiness you take the wine, and you pour it into a little stone basin, with a channel, which is called the piscina, and it is carried away as too holy to be touched by any human being after it has been consecrated. But in our English Church they actually take the bread and wine after the people have partaken of it at the Communion Table, and distribute it among the poor people, who eat and drink it decently in the Church as ordinary bread and wine." "Shocking!" his Holiness exclaims, "what an awful state your Church must be reduced to; what a fearful departure from the Holy Catholic Church." Dr. Pusey adds, "It is so; I cannot help it. I have signed all this; I have wriggled out of it as I could; I have had recourse to every sort of ingenious device to explain

it away; but there are a great many Protestant clergymen and people in the Church of England who think I am shuffling." His Holiness naturally replies, "Well, I do not wonder at their saying so; for how you can explain all these things I do not know. But as I am bound to believe black to be white when the Church says it, I will look into these things, and see what Holy Church can make of them, and communicate with you bye and bye. Meanwhile it looks rather unpromising. Had you not better cast the whole book into the Thames or the Tiber, and at once accept the Missal, which alone bears the impress of infallibility?" "The time is not come yet, and England is not yet ripe for it," answers Dr. Pusey.

Thus, having seen the difficulties that lie in the way of the Pope accepting the Articles of the Church of England, let us see how Dr. Pusey and the members of the Church of England are prepared to accept what the Pope believes. First of all, in the Creed of Pius the Fourth it is defined that there are seven sacraments; but in the Articles of the Church of England, I need not tell you it is said there are only two. Any member of the Church of England prepared to receive these seven sacraments must shut his eyes to the Article that states there are only two. The Mass, which the Church of England calls a blasphemous fable, is defined by the Church of Rome to be a sacrifice offered to God propitiatory for the sins of the living and the dead. That would

imply, as I have shewn in a former Lecture, that the Atonement is incomplete, that the Saviour's sacrifice is unfinished, and that we need an additional sacrifice, or the reiteration or the repetition of that which was incomplete and imperfect. The Ritualists have got over this. It is no doubt a great achievement. The Church of Rome defines in its Creed that the saints reigning with Christ are to be invocated. It defines also that the power of indulgence is put in the hands of the Church, and that true obedience to the Bishop of Rome, the Successor of St. Peter, the Prince of the Apostles, and the Vicar of Christ, must be rendered, and is owing. The acceptance of these dogmas is essential to communion with Rome. All attempts at union with her on the part of the Ritualists are vain till they have subscribed these dogmas. The Church of Rome insists on the belief of her doctrines as vital, and communion with her and Anglicans impossible till this be done. These are the naked, skeleton dogmas of the Church of Rome. But if you wish to know what her practical teaching is, you have only to listen to one or two extracts from the last Encyclical of the infallible Pope. He has issued a document which every Roman Catholic accepts and dare not refuse. This Encyclical defines that should any Roman Catholic reject any one thing asserted in it, he is, *ipso facto*, an excommunicated man. Now, what does he say here? He says that "liberty of conscience, liberty of worship, and the liberty of the press," are three

heresies condemned by Gregory XVI., and not to be tolerated in the Church. That is a very sweeping condemnation. Every Englishman who joins the Church of Rome, who takes the downward path with Dr. Pusey, and Mr. Maconochie, and the Bishop of Salisbury, and probably the Bishop of Oxford, and ends in absorption into the Church of Rome, must bid farewell to liberty of conscience, to liberty of worship, and to liberty of the press. He must believe that these are heresies to be condemned and reprobated always and everywhere. In this document the Pope says that for any one even to hope that salvation may be had out of the true Church—that is, his own Church—is heresy. Now, when you heard Dr. Manning, as he did one day at Birmingham, make the largest and most liberal professions, and say how delightful it would be if all could live in harmony and peace, and so on, he knew perfectly well that for him even to hope that the minister of this Church could ever get to heaven was heresy that would lose him his archbishopric, and excommunicate him from the Church of Rome; only to hope it, not even to assert it. Again, in speaking of the Bible Society, the present Pope Pius the Ninth says, in a passage headed "Bible Societies, "These are pests."

Rome holds the most intolerant doctrines. I have extracted a few specimens from the Pope's own Canon Law, which is of universal authority. He says, "We declare, assert, define, and pronounce it

to be of necessity to salvation for every human creature to be subject to the Roman Pontiff," or the Pope of Rome. And then he says, "One sword must be under the other sword, and temporal authority must be subject to spiritual power. . . . Whence, if the earthly authority go wrong, it shall be judged by the spiritual." That is, that our Queen, and House of Lords, and House of Commons should first consult Archbishop Manning before they pass any law or any Act relating to the interests, the progress, and the comfort of the subjects of Her Majesty the Queen. That is the law of the Church of Rome.

Again, "The Roman Pontiff, canonically instituted, can be judged by no human authority, unless he become a heretic;" then, of course, he ceases to be anything. Again, "if the Pope should err by commanding vices, or prohibiting virtues, the Church is bound to believe vices to be good, and virtues bad, unless she would sin against conscience." This is not a Protestant, violent statement, but the most deliberate decision that can possibly be, and is binding upon every member of the Church of Rome. Let us hear what he says of an oath. He says, "An oath contrary to ecclesiastical utility is not binding. An oath which you may have taken, but which happens to injure the cause or the reputation of an ecclesiastic, that oath is not binding." And again, "They are to be called perjuries rather than oaths, which are attempted contrary to the advantage of the Church." These are some of the social

dogmas promulgated by Popes, and binding on the conscience.

Then if you wish, in the next place, to know something of the moral teaching of this Church, I will quote from a work I have in my hands, the translation of a book of which I have the original. A lady picked up the original in the city of Rome, (it is covered with the sacred mud of that city,) and gave it to me. It is written in Italian. A friend of mine issued a translation of it, with the Italian on one side, and the English on the other. Now the Commandments are given here, and what do you think is our Fourth Commandment? *Ricordati di sanctificare le Feste*,—Remember to keep holy the festivals—that is all, not a word about the Sabbath. You can understand therefore how the Sabbath is observed, on rather desecrated, on the Continent of Europe. The moral teaching of the Church of Rome is very serious, and I wonder that more attention is not called to it. Here is a book by the celebrated Saint Alphonso Liguori, whose writings were examined by four Popes, and pronounced immaculate; whose writings also were investigated by the congregation of the Index at Rome, and declared to be *sine ullâ censurâ*—without any fault—and who on account of his writings was canonized, and made a saint in heaven, while on a given day in each year every Roman Catholic in Christendom prays in his missal that he may enjoy the intercession and be taught by the doctrines of the blessed Saint Liguori. This is

a book that is read by the Roman Catholic people; it is for the use of the laity, and published, and may be had by anyone who wishes to possess it. Speaking of oaths, he says, "If in a matter of small moment a person swore with the intention of performing his promise, but afterwards did not adhere to it, it is very probable, as several theologians say, that he would not be guilty of a mortal sin; because God is called on to attest the present intention and not the future execution of the promise;" meaning that if you really intend to do what you promise to do now, it does not matter in the sight of God that you do not execute it; the present intention is all that God looks to, according to the teaching of this book. In speaking of husbands, he says, "The husband commits sin if, through his fault, he leaves his wife in want of food or clothes," that is very good; "secondly, if he maltreat her by blows, buffets, or grievous reproaches." You would have thought he would have said by reproaches alone. In the next place, "It is not lawful to beat your wife for trifling faults," which seems to convey that it is perfectly lawful to do so for very grave faults; for instance, you must not beat her "for saying a word of anger, or for disobedience in a matter of little importance;" and then he goes on to say, "A lie," which we think unworthy of a gentleman, and a dark reproach to a Christian, every Roman Catholic does not condemn: "To tell a lie which is not injurious to a neighbour is only a venial sin." What is a venial sin? It is thus defined

in the Catechism of the Church of Rome; "a venial sin is a sin which does not break charity between God and man, nor between man and man;" and then it is asked, "What is an example of a venial sin." The example is given—the stealing of an apple, a pin, and so on; and Bailey, whose writings were a great authority for some time, in the College of Maynooth, wrote a book on Moral Theology, in which he says; You may lay it down as a law, if a servant, for instance, thinks that she has not sufficient wages, she may appropriate some of her master's property to make up for the deficiency of her wages." And in another place, speaking of stealing, he says with the most perfect coolness, that if you steal as much as five shillings it is a mortal sin, but any sum below that is venial; so that you might steal four shillings and elevenpence halfpenny farthing, and be guilty of a sin which does not break charity between man and man, much less between God and man; but if you should steal the odd farthing you are guilty of a mortal sin, which sends you to hell unless you get absolution from the priest. Such is the moral theology of Rome. She, in fact, teaches people how not to be moral. But Dr. Pusey, and all those that are on the way to Rome, must accept all this. How they can, I do not know.

You would like to learn what is the worship of the Church of Rome. There is a celebrated Cardinal Bonaventure, who is also canonized, and Cardinal Wiseman, recommended an edition of the Glories

of Mary, issued by the Redemptorists of Clapham, in which he quotes from the writings of Bonaventure. This book is called *The Psalter of the Blessed Saint Bonaventure.* I travelled twice over the continent of Europe in quest of it. I have at least five and twenty editions of it. I have one in Italian, issued by authority at Rome, by the person appointed to superintend the issue of all books at the Vatican, so that no heretical books can be published there. This book, accordingly, bears the imprimatur of the Archbishop, who superintends these matters. Here is a book printed at the press of the Pope, issued under his special authority, quoted a hundred times in Cardinal Wiseman's edition of *The Glories of Mary;* for the author of which is a special Collect in the Missal, or Prayer Book of the Church of Rome, in which every Roman Catholic prays that he may benefit by the teaching and intercession of Blessed Saint Bonaventure. This canonized saint has taken every Psalm in the Bible, and has cut out of it the titles "God," "Lord," and has substituted "Mary," "Blessed Virgin," instead. For instance, in the Bible we read the 91st Psalm, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Here it reads "He that dwelleth in the secret place of the Mother, of God shall abide under Her protection." Again, the 110th Psalm is, "My Lord said unto my Lady, Sit thou at my right hand, while I make thine enemies thy footstool." The 95th Psalm is, "O come, let us

sing unto our Lady; let us heartily rejoice in the Virgin that brings us salvation." And the 51st Psalm is, "Have mercy upon me, O Lady, who art the Mother of Mercy, and according to thy compassions cleanse me from all my sins." The last edition I have of this book, I may mention, comes down to 1860. There is a very beautiful hymn, the "Te Deum," which really does not belong to the Church of England, but was composed in the fourth century, and has been sung throughout Christendom ever since. It is a magnificent hymn, "We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting," etc. This hymn is thus rendered by St. Bonaventure, "We praise thee, O Mary, as the Mother of God; we acknowledge thee to be the Virgin. All the earth doth worship thee, the spouse of the Eternal. All angels and archangels, thrones and principalities, faithfully serve thee. All heavenly powers and dominions obey thee. All the companies of celestial intelligences, cherubim and seraphim, are in rapture before thy throne. To thy glory the angels for ever sing, Holy, holy, holy Mary, Mother of God; both a mother and a virgin," etc. Now could blasphemy go further? Could idolatry go further? I have conversed with priests of the Church of Rome, and have called their attention, both in public and in private, to this book, and not one of them has ventured to deny it; yes, I must say one did, the Rev. Dr. Oliver, a priest of

the Church of Rome, who did not say "It is not true," but "he had never seen it, and he had not a copy." That is perfectly possible, but that does not prove that it is not of authority in the Church of Rome.

St. Liguori, to whom I have already referred, in his *Glories of Mary*, speaks of her in the following terms: "O Mary! O Jesus! may your names live in my heart, and in the hearts of all men!" And then he says, "Of how many souls would not heaven be deprived, but for Mary's intercession." Again, "We read in the Chronicles of St. Francis, that Brother Leo once saw in a vision two ladders, one red, at the summit of which was Jesus Christ, and the other white, at the top of which presided his blessed mother. He observed, that many who endeavoured to ascend the first ladder, after mounting a few steps, fell down; and on trying again, were equally unsuccessful, so that they never attained the summit; but a voice having told them to make trial of the white ladder, they soon gained the top, the blessed Virgin having held forth her hands to help them."

Now, then, if these things be so (and what I have read is taken from the most undoubted authorities of the Roman Catholic Church), I really cannot see how it is possible for the Church of England, in any shape or under any pretence, to unite with her. I cannot see how black and white can blend into one; how infinite and eternal antagonisms can be recon-

ciled. Rest assured of this—the Ritualists are going fast to Rome, and if they carry the Church with them, which I believe they will not, because the laity will defend it, but if they carry the Church with them, Rome will become the Established Church of this country—a catastrophe that, amid the many gloomy things I can see coming upon the earth, I never dreamed would be practicable or possible. But if they do not succeed in bringing the Church of England into the embraces of the Church of Rome, then to a certainty these men will have to leave it; and it will be a most happy riddance when they do leave it: they will go to their own place. In Italy, and in different parts of the Continent of Europe, the monasteries, and nunneries, and convents have been almost all confiscated. There are, in consequence, hundreds if not thousands of Jesuits in this country. You may think it is a fancy; I have reason to believe it is a fact. Jesuit ladies are governesses in families and teachers in schools; Jesuit men are tutors in noble families and teachers in schools; and Jesuit priests are, I suspect, ministers of the Church of England. These men are doing their work, doing what is perfectly lawful according to their creed, fulfilling what they believe to be a sacred duty, and they do not flinch from it. They make any sacrifice in order to carry their system onward to success. I believe there is reviving in the midst of us a struggle unprecedented since the days of the Reformation itself. It concerns us all. Arch-

bishop Manning tells us that England once struck down, the world lies at the feet of the Pope; and Cardinal Wiseman indicated years ago that they must proceed by sap, or bit by bit. That is what they are now doing. I do not meddle with politics; but the most extraordinary thing I ever witnessed is the fact that a Roman Catholic M.P. has only to address the House of Commons, and ask any concession he likes, and he will get it with scarcely a murmur. It is now to be permitted for the Lord-Lieutenant of Ireland to be a Roman Catholic, and the Lord Chancellor of Ireland also may be a Roman Catholic. They want removed all those precautions and securities thrown into the Act of 1829, which induced many Protestants to give in, and let it pass, because it was well guarded and fenced by provisions. All these are being swept away without the least regret or restraint. The Lord High Chancellor of England will likely be added to the list. Our Sovereign must be what she conscientiously and truly is—a Protestant. Before she ascended the throne or wore the crown, she swore in the most solemn manner to maintain the Protestant faith. Her first oath related to the Church of Scotland, as a Protestant Church, established by law in that realm. She engaged to do all in her power to protect and preserve it. The name "Protestant," which the Ritualist repudiate, is the very name and title by which our beloved Sovereign sways her sceptre and occupies her throne. When they have

swept away all these, Archbishop Manning and his followers, saying all sorts of soft, sweet things, and concealing from the people what their real sentiments are, will come and say, What a pity that the nation should retain the last trace of bigotry. Let it be liberal, and worthy of and suited to this enlightened nineteenth century. But all the while they do mean, not equality, but ascendancy—the exhaustion of Protestant truth, in order to the invasion of Romish influence. The Word of God tells us, "Speaking lies in hypocrisy" is one of the marks of the Apostasy. We live in times pregnant with tremendous issues. Let us be faithful. Cultivate no ecclesiastical communion with Rome; cultivate no fellowship with those that preach such doctrines as are now being preached in the Ritualist Churches. Relearn the old lessons. Read again Foxe's *Book of Martyrs*. It is time you were reading it. It is well worth reading. Read and meditate upon this subject thoroughly. If you know Romanism, the real original, you will never listen to the attempts to administer homœopathic doses of it in the Ritualistic Churches, as preparatory to allopathic doses elsewhere. You will repudiate the whole. You will see what the inevitable tendency is, and what the issue must be, and you will learn to protest against that power which martyred our forefathers having any ascendancy in this free land of ours.

RITUALISM,

THE HIGHWAY TO ROME.

LECTURE VIII.

WHAT CHURCHES CAN AND SHOULD UNITE.

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RITUALISM,

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LECTURE VIII.

WHAT CHURCHES CAN AND SHOULD UNITE.

THE subject of my lecture is, What Churches can and should unite.

It is very plain that the points of difference between a large proportion of the great Protestant bodies are extremely minute. It is matter of fact that the various Protestant organizations do hold more or less full and frequent communion with each other, because agreeing in all essential truth, and only differing in certain ceremonial rites, or ecclesiastical views, they are in a condition to meet and mingle with each other, and in all respects they constitute portions of the great Catholic visible and universal Church.

I do not see in the Bible, as some profess to see, an immutable or divine platform of ecclesiastical polity. I agree with the Dean of Canterbury, the learned Dr. Alford, that Episcopacy is not taught in

the New Testament Scriptures; I do not believe that Presbyterianism or Congregationalism, as a distinct ecclesiastical polity, is there. I see in the New Testament a permanent institution, called a teaching ministry. I see there the elements and reasons of meeting together in social, congregational, or Christian worship. But if you ask what is the normal and grand idea of a Christian Church in the Scriptures, I must say that it does not appear to be the presence of a bishop, or the presence of a presbyter, but this:—"Wheresoever," in cathedral, in basilica, in church, in chapel, in barn, on the grey moor, on the hill side, or on the highway, or on the ocean; "Wheresoever two or three are gathered together in my name," that is, Christ's name, "there am I in the midst of them." That is the root of a Christian Church. The promise of Christ, "I am there," is the very essence of a Church. There may be two, or there may be two hundred, or there may be two thousand: this is circumstantial, not essential. They must meet together somewhere; it may be in a church, or in a chapel, in a cathedral, on the hill side, or on the deck of a ship tossed upon the sea; it must be somewhere, but it may be anywhere. The vital element is Christ there according to his promise. What constitutes a court of Justice?—a judge acting in Her Majesty's name. What constitutes a palace? —the Queen taking up her residence in it. If the most learned lawyer in Christendom were to sit upon the most magnificent bench, and profess to try cases

and administer law, and give judgment, it would be be all worthless, and waste of breath; it would not be a court of justice, because he does not sit there in the name of the Sovereign. What constitutes a palace? It is the Queen taking up her residence in any house, and in virtue of that act she turns the meanest house into a palace. If an architect were to build the most magnificent edifice upon which suns ever rose and set, but were the Sovereign to refuse to dwell in it, it would be the architect's grand house, and nothing more. But if Her Majesty take up her residence in the humblest hut upon the banks of the Dee, in Aberdeenshire, her residence there and then transforms that hut into a real palace of the Sovereign of England. An orator may collect a crowd, an architect may build a church, but Christ present in the midst of the crowd makes that crowd a Church, and that building a place for the worship of the living and the true God.

I want specially in this lecture not so much to reason as to quote. It is a subject I have given great attention to for a long time, and of which I happen to know something.

The only Church that has any difficulty in holding communion, say, with the Scotch Church, the Dutch Church, or the ancient French Church, is the Church of England. I do not mean the Church of England as represented in her authorized documents, but as personated in a large body of her living clergy. These clergy say you must have the Apostolical

succession, and be able to prove it, before we who have that Apostolic succession can hold communion with you. I am about to shew from the most decisive documents and proofs, that the Church of England need not be trammelled and hampered by that idea any longer; that she has no more Apostolical succession than a Wesleyan Chapel has, and that those who make that pretence claim what they cannot prove—what I defy them to prove—what I can positively disprove. I am not speaking of the Church of England in her documents, her standards, or her Articles, but of the clergy called the Ritualistic clergy, who constantly repeat, "Prove your Apostolic succession, and we will accept and unite with you." I will shew that they need not be troubled upon that question any longer, that they have got no such thing themselves, and what they have not themselves they may cease to exact as a term of communion from others. Secondly, I will shew by extracts from the works of the great divines of the Church of England, divines whose reputation is European, that they held Episcopacy not to be essential to the being of a Church, though some of them said it was useful to the well-being of the Church. If I can shew that the Church of England has no Apostolic succession; and if I can prove out of her own lips, the lips of her greatest, and noblest, and most accredited exponents, that Episcopacy is not essential, then the Ritualists have no defence, and the Church of England cannot have any further difficulty in holding

communion with other branches—say the Scotch Church, for instance—of the Church of Christ.

First of all, I will state what this Apostolical succession is. It is this. They say, You must be able to prove it. They assume that it exists as a fact—that the Archbishop of Canterbury, or the Bishop of London, or the Bishop of Ripon, are able to shew that they were consecrated by such Bishops, they by other Bishops, they by preceding Bishops, and that the first links of the Episcopal chain were the Apostles themselves, and that in order to have a valid ordination or consecration you must be able to shew that the chain has not been broken. I undertake to prove that the chain has been broken. If one link be wanting, all is gone. It is said that the strength of a chain is equal to the strength of its weakest link; but if there be not only a weak link, and many weak links, but links wanting, then the whole thing is gone. If I were to connect the other side of Waterloo Bridge with this side—the south side with this north side—by stretching a chain from Exeter Hall across to the Surrey Theatre, that chain consisting of a thousand or two thousand links, immensely strong, and one link were dropped, either in the middle or at either end, the whole thing would fall. It is not the destruction of the whole that is necessary—the loss of one link is fatal to the chain of succession necessary to support the strain and pressure of what is placed upon it. If I can shew that not only are links posi-

tively wanting, but that in some respects the first, second, third, fourth links are historically wanting, I put an end to the claim of the Apostolical succession. I begin with this statement now, that there was a diocese, or a Church I will call it, at Alexandria—the ancient and celebrated city of Alexandria. According to Eutychius, St. Mark the Evangelist first preached the Gospel at Alexandria. "Moreover," says Eutychius, "Mark appointed twelve presbyters, with Ananias, on whose head the other eleven might place their hands, and bless him, and create him patriarch or bishop, and then choose some excellent man, and appoint him presbyter with themselves in place of them. Nor did this custom, that the presbyters should create their patriarch, cease at Alexandria until the time of Alexander, who was of the number of 318 bishops who met together at the Council of Nice," which was in the year 325. "He forbade the presbyters to create the patriarch for the future, and decreed that when the patriarch was dead the bishops should meet together, and then ordain a patriarch in his stead."

Let us note what is here admitted, and nobody will deny its authenticity or historic truth. It is here distinctly declared that during the 300 years which preceded the Council of Nice in the year 325 the custom in Alexandria was not for other bishops, if such existed, to consecrate the bishop that was to be the head of the diocese; but for the twelve presbyters to meet together, and

choose one of themselves as chairman, or moderator, or patriarch; and their choice and designation, without any consecration by a bishop, was *ipso facto* and *de jure* the appointment of that bishop. This is utterly opposed to recent views, and even on moderate Episcopal principles it is irregular at least. If all the presbyters of London were to meet together at the death of the present Bishop of London, and to elect one of themselves as bishop, and consecrate him, he would be no bishop in the Ritualistic sense of the word, because presbyters, they argue, cannot consecrate a bishop; he must be consecrated by bishops. Now can any bishop of the Church of England prove to me that his succession does not begin or terminate in Alexandria? Here we find that for three centuries the succession in the Ritualistic sense of the word did not exist. Now, are the bishops of the Church of England, or of the Church of Rome, or any other Episcopalian Church, sure that they are not related to the Alexandrian succession, a succession in which the bishop was simply the chairman designated by presbyters, and not consecrated by bishops, for 300 years?

Another statement, by Severus, thus describes the state of Alexandria: "The presbyters and people were collected together at Alexandria, and laid their hands on Peter, a priest, and placed him on the patriarchal throne of Alexandria, in the tenth year of the Emperor Diocletian." The Latin words are: "*Congregatos fuisse Alexandriæ sacerdotes et plebem,*

manusque imposuisse super Petrum, eumque collocasse in sede patriarchali Alexandrina." Jerome, a Latin Father, who lived in the fourth century, states, "At Alexandria, from Mark the Evangelist to the Bishops Heraclas and Dionysius, presbyters always called one elected from among themselves, and placed him in higher rank as their bishop; just as an army may elect its general, or deacons elect one of themselves, and call him the archdeacon" (*Epist. ad Evagr.*, 146). It unquestionably appears from this that the succession never began at Alexandria; and if the first three links are wanting, what is the use of the rest of the chain?

St. Ambrose, in his Commentary on St. Paul's Epistles (*Com.* iv. 11), says, "The Apostle sends Timothy, created by him a presbyter or bishop (for the chief presbyters were called bishops), that when he departed, the one that followed him in rotation might succeed him." Now, what do we gather from this? That Timothy was not consecrated a bishop, as the Ritualists require he should be consecrated, but simply a presbyter. For instance, Paul writing to Timothy, says, in 1 Tim. iv. 4, "Neglect not the gift that is in thee, by laying on of the hands of the presbytery." Did you ever hear in modern times of presbyters laying their hands on a bishop's head? Never. It is always episcopal hands that are laid upon another to consecrate him a bishop. But Timothy was ordained or consecrated by presbyters, and he cannot have been a bishop in the Ritualistic

sense of the word; and accordingly St. Ambrose says that he was created by Paul a presbyter, and that "when he departed, the one that followed in rotation might succeed him." But upon the Ritualistic principles a bishop must be constituted by bishops only, and not by presbyters. But if Timothy was not a bishop, then how could he have consecrated other bishops? It would, therefore, follow that the succession of bishops began in a presbyter; but the presbyter, according to Ritualism, had no authority to consecrate a bishop. Timothy was simply a presbyter—at all events, in the judgment of St. Ambrose he was a presbyter; and if he was a presbyter, then the exclusively episcopal succession never began. But this same St. Ambrose says, in his Comment on 1 Tim. iii. 8, "The order of a bishop and a presbyter is one and the same thing. Each is a presbyter, but the bishop is chief; so that every bishop is a presbyter, but not every presbyter a bishop, for he is a bishop *who is chief among the presbyters.*" He is a presbyter, but chief among the presbyters; and that chieftainship, or chiefdom, according to this testimony, makes him a bishop. And Irenæus, writing against heretics, c. 43, b. iv., p. 343, says, "We ought to obey those presbyters who are in the Church—those, I mean, who have succession from the Apostles." So that if there be succession from the Apostles at all, the Church of Scotland has it; for, according to Irenæus, it is in the line of presbyters; and thus the probability is that presbyters,

being the most numerous, are therefore the most likely to have the succession.

But suppose all now stated is laid aside, and that the Apostolical succession began, in the Ritualistic sense of it, I allege that there is no evidence whatever of its regular transmission, but every presumption, nay certainty, that it was vitiated, broken, and interrupted at least a hundred times, if not more. Eusebius, the most ancient ecclesiastical historian, says he could find the successor not of all the Apostles, but only of some of the most illustrious. "Who were they," he continues, "that, imitating these Apostles, were thought worthy to govern the Churches which they planted, it is no easy thing to tell, except what may be gathered from Paul's own words." And Bishop Jewel, the greatest ornament that the Church he belonged to, or indeed any Church ever possessed, in speaking to Harding, says, "Hereby it is clear that of the four first bishops of Rome Mr. Harding cannot tell us who in order succeeded the other, and thus, talking so much of succession, they are not well able to blase their own!" The Church of Rome claims to have the succession, and says that the Church of England has lost it; then the Church of England looks down upon us of the Scotch Church, and says that she has the succession, and that we have lost it; each Church, alas, excommunicating the other. Now if they will only look at the foundations on which the whole of this superstructure rests, they will find those foundations are sand. Bishop Stilling-

fleet, a most learned scholar, says: "The succession of Rome is as muddy as the Tiber." He then shews, that Tertullian puts Clement next to Peter; Augustine puts Cletus and Linus next, and Irenæus puts Anacletus before Peter; and speaking of the British Church, the same bishop says, "From the loss of records we cannot draw down the succession of bishops to our time from the Apostles' time."

I can demonstrate to you, as clearly as any historical fact on record, that Peter never abode at Rome; and should I admit that he did, there is no evidence that he was Bishop of Rome; and if I should admit that he was Bishop of Rome, there is, certainly, no evidence that he was Pope of Rome, Vicar of Christ, and Universal Pastor of Christendom. But even if I granted that Peter was all this, it has never been settled by the infallible Church of Rome who succeeded Peter. There were four candidates, apparently, for the Popedom, and there is no evidence on record which of these four was the real historical successor of Peter, supposing that Peter was actually there. A wrong person may have succeeded. And if we do not know who succeeded, we are unable to trace at least one link, and a very material link, in the succession of the Church of Rome.

There is one Church that boasts more of the succession than any Church in Christendom. In Scotland there is a body of dissenters called the Scotch Episcopal Church: it was almost annihilated some couple of hundred years ago; and lately they have presiding over

them five or six bishops: these six bishops have about twenty-five ministers under each, so that each imaginary diocese is almost a sinecure. It happens, however, that he has not very liberal pay, and therefore the two things go together. But in this Church, because they have not the prestige of the establishment, they boast excessively of having, what they very arbitrarily decide the Church of Scotland has not, the genuine Apostolical succession. Now let me mention the following facts:—Christianity was first introduced into Scotland in the year A.D. 203; but a diocesan bishop was not introduced into it till the year A.D 429, when Palladius was sent by the then reigning Pope. My authorities for this are Prosper Aquitanus, Bede, and John of Fordoun. The Breviary of Aberdeen, a Roman Catholic document, which the priests then read every day, contains the following statement:—"The Scots had for teachers of the faith, and ministers of the sacraments, presbyters and monks following only the rite and custom of the primitive Church." A Roman Catholic thus records in the Breviary that the primitive Church had only presbyters and no bishops. The original Latin words are, "*Habentes fidei doctores et sacramentorum ministros, presbyteros et monachos, primitivæ ecclesiæ solummodo sequentes ritum et consuetudinem?*" Now here is historic testimony that there was no bishop in the diocesan sense of the word in Scotland for four hundred years of the Christian era, and that the first bishop introduced into it was by that great meddler in other people's

matters, the Pope of Rome, who sent one to a Church which he considered to be destitute of the proper succession, in order that they might have a bishop who had, as he believed, the real and true succession. The Scotch Episcopal Church became extinct in the beginning of the seventeenth century. We shall see how it was revived. The Ritualists cultivate special communion with Scotch Episcopalians, and the Scotch Episcopalians are, as a body, very high Ritualists, and were so before Mr. Maconochie was born, or Dr. Pusey wrote a *Tract for the Times*. I do not say they are not good men; I do not say they do not preach the truth: I never heard one of them preach. I am speaking merely of an assumption which I hold to be baseless, and the existence of which is one of the great obstructions to enlightened communion and union with other branches of the Church of Christ. In the year 1610, the Scottish Episcopalians wished to resuscitate their Church, which, as I have said, had become extinguished, and in that year Spottiswoode, Lamb, and Hamilton—three presbyters of the Scottish Church, *ordained by presbyters*—were consecrated bishops of that Church. These three men had only Presbyterian orders; they were incapable, therefore, of receiving consecration; but they were consecrated on the footing of their own orders as received by Presbyters. But the Church of England Ritualist will tell you that these men were never baptized, for Presbyterian baptism is with them no baptism; they were never ordained, for Presbyterian

ordination is with them no ordination; they were therefore incapable of being consecrated, and therefore they were at last no bishops at all. But suppose this defect was remedied, the succession afterwards was no less vitiated. In 1661, Sharp, Fairfoul, Leighton, and Hamilton, who had only Presbyterian baptism, were ordained and consecrated to be bishops—one of a diocese whose bishop was living, and his consecration was therefore invalid. Well, when these three Presbyters came up to be consecrated bishops, it was a dispute then among the bishops there officiating, two hundred years and upwards ago, whether they should receive as valid orders conferred by Presbyters in the Scottish Church. The Primate of England, the Archbishop of Canterbury, said these orders had always been regarded as valid by the Church of England; but there were men of the type of the Bishop of Oxford in the majority, and they decided that they should disregard the existing orders of these Presbyters, re-ordain them, and then consecrate them as bishops.

The Scotch Episcopalians say the succession was thus righted. Let us see if it was righted. These three bishops went down to Scotland, and what did they do?—they consecrated Haliburton, who had orders conferred by Presbyters, to be Bishop of Dunkeld; Mackenzie, who had taken *the solemn league and covenant fourteen times*—a most intolerant and obnoxious document—to be Bishop of Moray; Paterson, *Presbyterian minister of Aberdeen,* to be

Bishop of Ross; and Wallace, to the Bishopric of the Isles. Now suppose they rectified it in the cases of Sharp, Fairfoul, Leighton, and Hamilton, according to their own view of the case, these men went down and upset all, and did fatal mischief; for instead of re-ordaining the men, they consecrated bishops; they assumed as true and real what the three bishops who consecrated them denied was true and real; and thus they introduced perfect rottenness into the whole consecration, and finished the possibility of establishing the Apostolical succession in the Scotch Episcopal Church.

But this is a very narrow field; let us take a wider. This Apostolical succession has had a stormy sea to travel over, it has been often in great straits, and common sense compels one to infer that there is really very little foundation or warrant for it. Cyprian was consecrated a bishop instantly after he was baptized and converted from heathenism: surely one would think he was not very well qualified for the office, having had no previous training. Eucherius, a layman, was made Bishop of Lyons; Photius, also a layman, was made a patriarch; John the Ninth, from a layman, was made Pope. It is indeed perfectly competent for the cardinals to choose a layman for Pope when the present Pope dies,—if there is to be another, of which, some say, there is no likelihood. I heard from a lady who visited Rome the other day, that there is a place where all the statues of the Popes are kept, and that there is just one niche left;

I do not attach much importance to this; and therefore do not put it in the newspapers that I am prophesying there will be no more Popes; as I am told, in the space where the statues of the Popes are placed, there is just one niche left, and when it is occupied by the statue of the present Pope, there will be no more niches in reserve. Historically matters seem very much to justify what many people, and none more earnestly, than the Pope's own people, believe is likely to be the case—that he will have the honour of being the last of the Popes.

Clement the Fifth, in 1308, gave the Archbishopric of Mentz to his physician, a layman, on account of a cure which he had wrought on his Holiness, arguing that he that could cure the disease of the body must necessarily be able to cure the diseases of the soul. From the year 1159 to the year 1182, there were four persons each claiming to be Pope at the same time; and it is not yet infallibly settled which was the true Pope, and therefore in which channel the true succession flowed. They were all acting as Popes, and consecrating and ordaining as fast as they could. There must have been ordinations by some that were not Popes; for the ordinations and consecrations of one only could have been valid. So that it is three to one against the fact of the Apostolical succession. Again, from the year 1378 to the year 1409, there were two Popes, one at Avignon and the other at Rome, both exercising the functions of Pope, both consecrating, both ordaining. Which

was the true Pope, and which is the line of the succession? Whichever of the two be the true Pope, one of them has bequeathed an illegitimate and a corrupt succession. John the Twelfth was made Bishop of Rome at eighteen years of age, and he conferred holy orders upon boys for money, and consecrated a youth of ten years old Bishop of Todi. Now, what sort of succession must have come through this little channel? In the time of Pope Sergius, bishoprics were put up for sale by auction, as we should say; and when it was proposed by one of the members of a council that all bishops and priests who had received simoniacal consecration or ordination should be expelled, and their orders pronounced null and void, the objection on the ground of which this proposition was overruled was, that, if it were carried into effect, there would be no bishops or priests left in Europe, so fearful was the extent to which simoniacal practices then prevailed.

But the channels of its transmission were radically corrupt, so that it is very doubtful if even they could transmit the succession. If rain-drops fall through a sooty atmosphere, we shall find the rain-drops mingled with the soot, very unclean, and unfit for drinking or for use.

In order to shew what was the state of the Church of Rome, for the Church of England was amalgamated with the Church of Rome, and her bishops and her archbishops were in communion with that Church till the day when the heroic and success-

ful struggles of Latimer, Ridley, and Cranmer extricated them from its domination; and their orders, therefore, stand or fall together; I offer an extract from the writings of Cardinal Baronius, a most able and learned historian. I may state he was a very high Roman Catholic; he was what we call an Ultramontane, not a Gallican. He describes the state of the Church of Rome in the ninth and tenth centuries. Were I quoting a Protestant writer, I would quote him *cum grano salis;* but I here quote a most devoted and esteemed Roman Catholic historian, whom the Church of Rome herself constantly appeals to. I copied this from his work in the British Museum: *The Ecclesiastical Annals of Baronius; Pope Stephen Seventh.* A.D. 900. Antwerp edition, 1603. He says, "Behold the nine hundredth year of the Redeemer begins, in which a new age commences, which by reason of its asperity and barrenness of good has been wont to be called the *iron* age, and by the deformity of its exuberant evil, the *leaden* age, and by its poverty of writers, the *dark* age. Standing upon the threshold of which we have found it expedient, before we proceed further, on account of the crimes which it has been our lot to behold before the door, to make some preface, by way of admonition to the reader, lest the weak-minded should take offence, if he sometimes perceives *the abomination of desolation* standing in the temple." Now, notice how he describes the men through whom the Apostolical succession must

have been transmitted. "What was the face of the holy Roman Church? How exceedingly foul was it when most powerful, and sordid, and abandoned women ruled at Rome, at whose will the sees were changed, bishops were presented, and, what is horrid to bear and unutterable, *false Pontiffs*, their lovers, were intruded into the chair of Peter, who were only written in the catalogue of Roman Pontiffs for the sake of marking the times! *For who can affirm that men illegally intruded by wicked women of this sort were Roman Pontiffs?* There was never any mention of the clergy electing or afterwards approving. All the canons were closed in silence, the decrees of the Pontiffs were suppressed, the ancient traditions were prescribed, and the ancient customs in electing the Pope, and the sacred ceremonies, and the usages of former days, were *wholly extinct*. Thus lust, relying upon the secular power, and mad and stimulated with the rage of dominion, claimed everything for itself. Then, as it seems, Christ evidently was in a deep sleep in the ship, when these winds blowing so strongly, the ship itself was covered with the waves." What a dark and ominous picture! Shall we make it vital to a valid ministry to be able to trace the series of their ordinations through men that were a disgrace to Christendom—whose conduct was simply disgusting to every man of refined taste, not to speak of moral principle or Christian piety? Another writer, also one of themselves—Genebrard—gives an account in his *Chronicles of the Papacy in*

the year 904. What does this Roman Catholic historian say? "For nearly 150 years about fifty Popes—namely, from John the Eighth, who succeeded the holy Popes Nicholas and Adrian the Second, to Leo the Ninth (who, called by God as another Aaron, first brought back from heaven the ancient integrity of the Popes to the Apostolic See), deserted wholly the virtue of their predecessors, being apostate rather than Apostolical." That is just what we say—they were a part of the Apostasy. "Of so many Popes, five only are even slightly praised." Then he adds, "After the death of Sergius there was a schism in the Church of Rome, between Benedict the Eighth, son of Gregory, Count of Frascati, and one Gregory, who was elected by some Romans who ousted Benedict. He fled to Henry, King of Germany, who immediately raised forces, and marched into Italy to re-establish him." Dupin, in his *Ecclesiastical History of the Eleventh Century of Christianity,* writes as follows: "Benedict died in 1024. The Count of Frescati, that the Popedom might be still in his family, caused his other son to be elected in the room of Benedict the Eighth, though he was not then in orders. He was ordained, and called John. . . . It is said that some time after, this Pope being sensible that his election was vicious and simonaical, withdrew into a monastery, therein to suffer penance, and that he forbore performing any part of his functions till such time as he was chosen again by his clergy."

Baronius also writes: "Let us see what remedy they first had recourse to, in order to extinguish *this three-headed beast who had issued from the gates of hell*"—that is, the three Popes he calls a "three-headed beast"—the very phraseology of the Apocalypse, the το θηριον, the wild beast on the seven hills. "A remedy was devised precisely similar to that which the poets feigned in destroying the fabulous Cerberus—namely, the filling of his jaws with a pitchy mouthful, by giving them something to eat, so that they should altogether leave off barking. But let us see who it was that prepared that remedy, which the unhappiness of the times demanded. Otho faithfully relates it as follows: 'A certain pious priest, named Gratian, seeing this most wretched state of the Church, and his zealous piety filling him with compassion for his mother, he approached the above-mentioned men, and prevailed upon them by money to depart from the Holy See, the revenues of England being made over to Benedict, because he appeared to be of chief authority. Upon this account the citizens elected the aforesaid priest for their Pope, as being the liberator of the Church, and called him Gregory the Sixth.'" Now, is it not more than improbable that anything like a pure, valid, Christian, Episcopal or Presbyterian succession can have come through such foul, tainted, broken channels—sometimes three channels, occasionally four, and all disputing with each other which was the true channel, and nobody to this day able absolutely

to determine which was historically false and which was ecclesiastically true? Can there be a pure ministerial succession from these impure sources such as one would value?

To shew further the high improbability, I notice that in the Hon. and Rev. Arthur Percival's catalogue, thirteen bishops are necessarily left out, because *there is no certain record of their consecration.* He attempts to trace the lineal succession of the Archbishops of Canterbury, and he is candid enough to say that thirteen he cannot find anywhere. But if there drop thirteen links out a chain, the use of the chain is gone, the whole falls to the ground. This Mr. Percival is an extremely high churchman. Some time ago it was my duty, a duty I fulfilled to the best of my power, to preach before Her Majesty in Scotland. Before doing so, this Hon. and Rev. Mr. Percival, who was a high and rather intolerant Church Ritualist, wrote to the Secretary of State, Sir George Grey, presenting his duty to Her Majesty, and protesting against Her Majesty and the Royal Children consenting to listen to the preaching of such a heresiarch as Dr. Cumming. I received a copy of this protest; I wrote in answer: "I shall be happy to meet the Hon. and Rev. Mr. Percival anywhere, and before any he may select, and I will prove that after the manner he calls heresy, so worship I the God of my fathers."

Dr. Whately, the late Archbishop of Dublin, a most learned and able logician, writes:—"Even in the

memory of persons living, there existed a bishop, concerning whom there was so much mystery and uncertainty, when, where, and by whom ordained, that doubts existed in the minds of persons whether he was ordained at all." Birch relates that "Sydserf, a Scottish bishop, ordained all of the English clergy that came to him without demanding oaths of canonical obedience or subscription to articles, merely for a subsistence by the fees which he received for the orders that he granted." What business had a Scotch Bishop in the diocese of the Bishop of London ordaining without his consent? Is it not fact also that ordination for money is simoniacal, and is therefore null and void from the beginning. Bishop Butler, the author of that magnificent specimen of philosophical reasoning—"The Analogy"—was the son of a Presbyterian minister, and had only such baptism as he could give. Archbishop Tillotson, was the son of a Baptist minister, and I believe there is no certain record of his baptism. But if he was not baptized, according to the high Church people he was not a Christian, and if he was not a Christian, of course he was not fit to be a Presbyter, and if he was not fit to be a Presbyter, of course he was unfit to be a bishop. Archbishop Secker, who succeeded him, was the son of a Dissenting minister, and as I understand, by whom he was baptized has not yet been discovered. King Charles the First, of whom the Ritualistic party make a great deal as one of their chief martyrs, was baptized by a clergyman of the

Church of Scotland, at Dunfermline. The King of Prussia was baptized by a minister belonging to a Church ecclesiastically the same as the Scotch Church. And the Princess of Wales was baptized in a Church occupying substantially the same place as to succession which the Scotch Church holds, and making, I understand, no pretention to Ritualistic succession. The late Prince Consort, so revered and so appreciated by all, was baptized by a Lutheran minister, in which Church the Ritualists see nothing like succession, nor do they hear of any pretence to it. According to the Ritualistic clergy, all these illustrious persons cannot be Christians, were not baptized, and according to some of their extreme views, not entitled to Christian burial. I do not say that the consequence of a thing is a valid argument against its claim to be true, but I have shewn that the claim is utterly untenable and unfounded, and the consequences, therefore, are of importance only as tending to shew what fearfully unchristian intolerance and unscriptural issues spring from the admission of the necessity of what is called the Apostolical succession.

Many lay considerable stress upon the testimony of the Fathers. The Fathers, as I have mentioned before, are admirable witnesses to facts, but they are not authorities, because not inspired in doctrine. Tertullian says, "Do we prove the faith by persons, or persons by the faith? Now, if the heretics should make out *personal* succession, they will have

done nothing; for their *doctrine*, compared with the Apostolical doctrines, will shew, from its difference and its contrariety, that it has neither an Apostle nor a disciple of an Apostle for its author."

IRENÆUS, *Adv. Hæres.*, book iv., c. 48.—"Those Presbyters who serve their own pleasures, and do not make the fear of God their rule, but persecute others with reproaches, from all such Presbyters it behoves us to stand aloof, and cleave to those Presbyters who both retain the doctrine of the Gospel, and exhibit soundness in word, and a blameless conversation."

AMBROSE, on Luke, book vi., § 8. "Christ is the only one, whom no one ought to forsake. If there is any Church which rejects the faith, and does not possess the fundamentals of the doctrine of the Apostles, it is to be deserted."

AUGUSTINE against the Donatists, vol. ix., c. 19, col. 372.—"We ought to find the Church where we find the Head of the Church—namely, in the canonical Scriptures; not to inquire for it in the various reports and deeds and opinions of men. The Holy Scriptures are the proofs, these the foundation, these the support of the Church."

CHRYSOSTOM, 49th Homily on Matthew.—"When ye shall see the impious heresy, which is the army of Antichrist, standing in the Holy places of the Church, then let them which are in Judea flee to the mountains; that is, let Christians take themselves to the Holy Scriptures."

But what say the Fathers, on the other hand, of

succession of *doctrine*? With the following Fathers this is everything, and the other nothing :—

Chrysostom says, "Where *pure faith* is, there the *Church is:* but *where pure faith is not,* there the *Church is not.*" Again, he says,—"He does not go out of the Church who goes out of it bodily, but he who spiritually deserts the foundations of ecclesiastical truth. We have gone out from the heretics in body, but they have gone out from us in mind; we have gone out from them in respect of place, but they have gone out from us in respect to faith; we have left with them the foundations of the walls, but they have left with us the foundations of the Holy Scriptures."

Ambrose, on Luke, book vi. § 98.—"The rock is faith; the foundation of the Church is faith: *if thou hast found faith, thou shalt be in the Church.*"

Gregory Nazianzen, Oration Twenty-first (Paris, 1778, p. 390).—"He is elevated to the chair of St. Mark, not more in the succession of his piety, than of his seat; in point of time very distant from him, BUT IN TRUE RELIGION, WHICH IS PROPERLY CALLED APOSTOLIC SUCCESSION, directly after him. For he that holdeth the same doctrine is of the same chair; but he who is an enemy to the doctrine, is an enemy to the chair."

If I turn to some of the most illustrious of English Churchmen, we shall find that none of them held that episcopacy, or government by bishops, is essential to a true Church. The Ritualist part of the Episcopal

Church says, We will not hold communion with the Dutch Church, nor with the Lutheran Church, nor with the Scottish Established Church, because they have no episcopacy with its succession in our sense of the word. Such is the Ritualistic notion, the very opposite however of all that the great writers of the Church of England have almost unanimously taught, There is a form of prayer called the Bidding Prayer. which was drawn up in the year 1603. It is in the canons also. It is said before sermon in the Universities of Oxford, and Cambridge, and in the cathedral churches of England. In that Bidding Prayer there are these words: "We shall pray for the Church of England, the Church of Scotland, and the Church of Ireland." I once conversed with a clergyman of the Church of England, of high Ritualistic views, who argued that the Church of Scotland then was episcopal. I referred him to Dr. Hook's Church Dictionary, in which the Doctor says the Catholic Church, *i. e.* his episcopal communion, was literally extinguished in Scotland from A.D. 1600 up to A.D. 1610, and, therefore, as the Church did not exist even on the ordnance map or in any infinitesimal shape, we see it must refer to the Church of Scotland as by law established, however painful this may prove to Ritualists. So conscious are they at Oxford that it does mean the Church of Scotland, governed by presbyters as it now is, that I am told the officiating minister quietly leaves out the words "the Church of Scotland" in this prayer, and says, "Pray for the

Church of England, and the Church of Ireland." This is scarcely fair. The worse we are the more we need to be prayed for. These ministers profess to read the Liturgy as it is found for them; but here they leave out what they do not like, just as in other places, not far from this, they add what they do like. But let us enter on far more pleasant researches, and ascertain what the really great men of the Church of England say.

The illustrious Hooker writes, "The whole Church visible being the true original subject of all power, it hath not ordinarily allowed any other than bishops alone to ordain: howbeit, as the ordinary course in all things is ordinarily to be observed, so it may be in some cases not unnecessary that we decline from the ordinary ways." Again he says, "To change those things that are not essential to salvation, as forms of Church government, is no otherwise to change the plan of salvation than a path is changed by altering only the uppermost face of it, which, be it laid with gravel or with grass, or paved with stones, remaineth still the same path. Doctrine is like garments, that cover the body of the Church—the other like rings, bracelets, and jewels, which only adorn it. The one is like the food, which the Church doth live by; the other like that which maketh her diet liberal, dainty, and more delicious." Again, "He which affirmeth speech to be necessary amongst all men throughout the world, doth not thereby import that all men must necessarily speak one and the same

language; even so the necessity of polity and regimen may be held, without holding any one certain form to be necessary in them all." Again, "Let the bishops continually bear in mind, that it is rather the force of custom—whereby the Church, having so long found it good to continue under the regimen of her virtuous bishops, doth still uphold, maintain, and honour them in that respect—than that any such true and heavenly law can be shewed, by the evidence whereof it may of a truth appear, that the Lord himself hath appointed presbyters for ever to be under the regimen of bishops. Their authority is a sword, which the Church hath power to take from them."—*(Eccl. Pol.*, vi., 8.)

Warburton, a no less learned divine, remarks,—"The great Hooker was not only against, but *laid down principles that have entirely subverted all pretences to a divine, unalterable right in any form of Church government whatever.*"

And Bishop Cosins says, "Are all the churches of Denmark, Sweden, Poland, Germany, France, Scotland, in all points, either of substance or circumstance, disciplinated alike? Nay, they neither are nor can be; nor yet need be, since it cannot be proved that any set and exact particular form is recommended to us by the word of God."—(*Ans. to Abstract*, sect. 18, p. 58.)

Lord Bacon writes: "For the second point, that there should be but one form of discipline in all Churches, and that imposed by necessity of a com-

mandment, and prescript out of the word of God, I for my part do confess, that on revolving the Scriptures, I could never find any such thing; but that God hath left the like liberty to the Church government that he hath done to the Civil government, to be varied according to time and place and accidents, which, nevertheless, his high and Divine providence doth order and dispose. So, likewise, in Church matters, the substance of doctrine is immutable, and so are the general rules of government; but for rites and ceremonies, and for the particular hierarchies, policies, and disciplines of churches, they be left at large; and therefore it is good we return to the ancient bounds of unity in the Church of God, which was one faith, one baptism, and not one hierarchy, one discipline."—*Works*, vol. iii., p. 150. Lond. 1778.)

Dr. Fulke, regarded in his days as a very high Churchman, writes: "Although in Scripture a bishop and a presbyter is one authority in preaching and in the sacraments, yet in government, *by ancient use of speech*, he is only bishop who in Scripture is called Proistamenos, to whom the ordination or consecration by imposition of hands belonged; for the rest of the presbyters did lay on their hands, or *else the bishop did lay on his hands in the name of the rest.*" —(*Ans. to Rh. Test. on Titus* i. 8, fol. 391, p. 2. Lond. 1589.)

Field says, "Who then dare condemn all those worthy ministers of God, who were ordained by presbyters in sundry Churches, at such time as bishops,

in those parts where they lived, opposed themselves against the truth of God."—(Book iii., c. 37, p. 157. Oxf. 1635.)

Francis Mason, an enthusiastic defender of the Anglican Church, says, "If you mean by Divine right, that which is according to Scripture, then the pre-eminence of bishops is *jure divino*. Secondly, if by Divine right you mean the ordinance of God, in this sense also it is *jure divino*. But if by *jure divino*, you understand a law or commandment of God binding all Christian Churches perpetually, unchangeably, and with such absolute necessity that no other order of regimen may in any case be admitted, in this sense neither may we grant it, nor yet can you prove it to be *jure divino*."—(*Def. of Foreign Ord.*, p. 163. Oxf. 1641.)

Mason says also, p. 160, "Seeing a presbyter is equal to a bishop in the power of order, *he hath equally intrinsical power to give orders*."—Ibid. p. 161.)

Downham, Bishop of Derry, writes, "Though in respect of the institution, there is small difference between an Apostolical and Divine ordinance, yet in respect of perpetuity, difference by some is made between those things which be of *divini* and those which be of *apostolici juris*; the former in their understanding being perpetually, generally, and immutably necessary; the latter not so. So that the meaning of my defence plainly is, that the episcopal government hath this commendation above other forms of ecclesiastical government, that in respect of

the first institution it is a Divine ordinance. But that it should be such a Divine ordinance, as should be generally, perpetually, immutably, necessarily observed, so as no other form of government may in no case be admitted, I did not take upon me to maintain."—(*Def. of Ser.*, p. 139.)

Bishop Sanderson says, "The Papist groundeth the Pope's œcumenical supremacy upon Christ's command to Peter to execute it, and to all the flock of Christ to submit to him as their universal pastor. The Presbyterian crieth up his model of government and discipline as the very sceptre of Christ's kingdom, whereunto all kings are bound to submit theirs, making it as unalterably and universally necessary to the being of a Church, as the word and sacraments are. The Independent Separatist says, that nothing is to be ordered in Church matters otherwise than Christ hath appointed in his word; holdeth that any company of people gathered together by mutual consent in a Church way, is, *jure divino*, free and absolute within itself to govern itself by such rules as it shall judge agreeable to God's word, without dependence upon any but Christ alone, or subjection to any prince, prelate, or person, or consistory whatsoever. All these do not only claim a *jus divinum*, and that of a very high nature, but in setting down their opinions seem in some expressly tending to the diminution of the ecclesiastical supremacy of princes. Whereas the Episcopal party neither meddle with the power of princes, nor are ordinarily very forward to

press the *jus divinum;* but rather purposely decline the mentioning of it, as a term subject to misconstruction, or else to interpret it as not of necessity to import any more than an Apostolical institution."—(page 40.)

Whitgift says, "We see manifestly that in sundry points the government of the Church used in the Apostle's time is, and has been of necessity, altered; whereby it is plain that any once certain form or kind of external government, perpetually to be observed, is nowhere in the Scriptures prescribed in the Churches, but the charge thereof is left to the Christian magistrate, so that nothing be done contrary to the word of God; neither do I know any learned man of a contrary judgment."

Again: "I deny that the Scripture doth set down any one certain form and kind of government in the Church" (*Def.*, p. 659).

"Stillingfleet says: "Though one form of government be agreeable to the word of God, it doth not follow that another is not; or, because one is lawful, another is unlawful. But one form may be more agreeable to some places and times than others are. I doubt not but to make it evident, that before these late unhappy times, the main ground for settling episcopal government in this nation *was not any pretence of Divine right, but the conveniency of that form to the state and condition of this Church at the times of its reformation*" (*Iren.*, p. 10).

Bishop Hall, who is found in Dr. Pusey's *Catena*,

says, "Blessed be God, there is no difference in any essential matter betwixt the Church of England and her sisters of the Reformation. We accord in every point of Christian doctrine, without the least variation. Their public confessions and ours are sufficient convictions to the world of our full and absolute agreement. The only difference is in the form of outward administration, wherein also we are so far agreed as that we all profess this form not to be essential to the being of a Church, though much importing the well or better being of it according to our several apprehensions thereof; and that we do all retain a reverent and loving opinion of each other in our several ways, not seeing any reason why so poor a diversity should work any alienation of affection in us one towards another. But withal, nothing hinders but that we may come yet closer to one another, if both may resolve to meet in that primitive government whereby it is meet we should both be regulated, universally agreed on by all antiquity, wherein all things were ordered and transacted by the consent of the Presbytery, moderated by one constant president thereof. But if there must be difference of judgment on these matters of outward policy, why should not our hearts be one? Why should such a diversity be of power to endanger the dissolving of the bond of brotherhood? May we have the grace but to follow the truth in love; we shall in these several tracks overtake her happily in the end, and find her embracing of peace, and crown-

ing us with blessedness" (*Peacemaker*, sect. 6, vol. vii.; p. 59. Oxon, 1837).

Archbishop Bramhall writes of the Presbyterial Churches: "Because I esteem them Churches not completely formed, do I therefore exclude them from all hope of salvation? or esteem them aliens and strangers, or account them formal schismatics? No such thing. It is not at all material whether episcopacy and priesthood be two distinct orders, or distinct degrees of the same order" (Bramhall's *Works*, fol. 164. Dublin, 1677).

Archbishop Usher writes: "For the testifying of my communion with these Churches, which I do love and honour as true members of the Church universal, I do profess that with like affection I would receive the blessed sacrament at the hands of the Dutch (*i.e.*, presbyterial) ministers in Holland, as I would do at the hands of the French ministers."

Archbishop Wake writes: "I bless God that I was born and have been bred in our Episcopal Church, which I am convinced has been the government established in the Church from the very time of the Apostles; but *I should be unwilling to affirm that where the ministry is not episcopal, there is no Church, nor any true administration of the sacraments;* and very many there are among us who are zealous for episcopacy, yet dare not go so far as to annul the ordinances of God performed by any other ministry."

Bishop Tomline says: "I readily admit that there

is no precept in the New Testament which commands that every Church should be governed by bishops. The Scriptures do not prescribe any definite form of Church government."

I need not multiply extracts from Cranmer, Ridley, and the early Reformers. They were Episcopalians by preference, but held communion with all the regularly ordained presbyters of foreign Churches.

Cranmer said: "Bishops and priests were not two things, but both one office, in the beginning of Christ's religion." "And of these two orders only —viz., priests and deacons—Scripture maketh express mention." "For the said Fathers, considering the great and infinite multitude of Christian men so largely increased through the world, and taking examples of the Old Testament, thought it expedient to make an order of degrees to be among the spiritual governors of the Church, and so ordained some to be patriarchs, some to be primates, some to be metropolitans, some to be archbishops, and some to be bishops."

One extract from Bishop Jewel: "Is it so horrible a heresy to say that by the Scriptures of God a bishop and a priest are all one? Verily, Chrysostom saith, '*Inter episcopum et presbyterum interest ferme nihil.*' Augustine saith: '*Quid est episcopus, nisi primus presbyter?*'" (Jewel's *Works: Defence*, 202).

Dean Sherlock says: "A Church may be a truly Catholic Church, and such as we may and ought to

communicate with, without bishops" (Gibson's *Preservative.* London, 1848).

Dr. Claget says: "Some things are necessary to the being of a Church; and they are the acknowledgment of the one Lord, the profession of the one faith, and admission into the state of Christian duties and privileges by one baptism. And this is all that I can find absolutely necessary to the being of a Church."

The Church of England does not unchurch those parts of Christendom that hold the unity of the faith. Hence the folly of that conceit, that in this divided state of Christendom there must be one Church, which is the only Church of Christ, exclusive of all the rest that are not in communion with her (Gibson's *Preservative,* vol. iii., pp. 332—334. London, 1848).

What do we infer from all this? First, that the Apostolical succession, in the sense of an unbroken succession from the Apostles, does not exist. Second, that Episcopacy, whatever be its excellencies or its claims, its superior claims, as its advocates will naturally say; as admitted by the ablest divines of the Church of England, is expedient in their judgment, but not essential to the being of a Church. Therefore I infer that the Church of England does what the Ritualists cannot afford to do—cast off these two pretentions as vital to all union, and these extremely urged pretentions being laid aside they will recognize sisters where now they see enemies, and

begin to feel, what I most deeply feel, that agreement in essential things is the main thing, and without that agreement in essential truth, there can be no union or communion in the different branches claiming to be Churches of Christ.

I conclude with the celebrated aphorism ascribed by some to Augustine,—"*In necessariis unitas, in non necessariis libertas, in omnibus caritas.*"—"In essential things, unity; in non-essential things, liberty to differ; but in all things, charity.

Even where sections have left either of the National Churches, on conscientious grounds, and cannot see their way to return, there need not be interruption of brotherly and Christian feeling; and still less should there be allowed the unhappy spirit which feels and acts as if our good were their injury, and our misfortunes their success. Never did the signs of the times more eloquently suggest co-operation, if not communion; or more powerfully rebuke angry quarrels among those that serve the same loving Lord, and seek to accomplish the same blessed results.

RITUALISM,

THE HIGHWAY TO ROME.

LECTURE IX.

THE GOSPEL, OR ANOTHER GOSPEL?

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LECTURE IX.

THE GOSPEL, OR ANOTHER GOSPEL?

"But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 8, 9.)

There is a distinction between the two Greek words which are here translated "other." In the sixth verse the Apostle says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto *another* gospel." The Greek words are εἰς ἕτερον εὐαγγέλιον.

He adds in the seventh verse, "which is not another;" but changes the expression, and says, which οὐκ ἔστιν ἄλλο, "is not another." The first, which he calls ἕτερον, he says is not ἄλλο, and the idea he means to convey is this;—you call it another

gospel, as if it were a reiteration or a new edition of the same great saving economy; but it is not another, it is a false gospel. The word enters into the English word "heterodoxy," which means "another opinion," or "another religion." The distinction is lost in the English, but it is most emphatic in the original Greek.

Doctrinal teaching is most important. Thousands of philosophers in the present day—if not philosophers, would-be philosophers—constantly declaim against what they call the teaching of dogmas and doctrines. This is absurd: doctrines are the branches, professions are the leaves, practice is the fragrant and precious fruit. The Scripture tells us, "As a man thinketh, so is he." Thoughts received into the mind leave impressions on the heart, and those thoughts and impressions combined will tone and direct and shape the whole conduct of the man. It is therefore, of importance what a man believes; and the aphorism, "It does not matter what a man believes, if he only lives right," is not correct. A right life is the outward exponent of a right conscience, a right mind, and a right heart. You must have the root right, that the tree, the branches, and the fruit, may be what they should be. And it is, therefore, of great importance to defend truth against errors that would overshadow it, against the falsehoods that would undermine it. We must never forget that the Saviour has taught us to pray as He prayed, "Sanctify them," not through their sincerity, but, "Sanctify them through thy truth."

It is the express prediction of ancient prophecy, as well as of prophecies in the New Testament, that the closing days of our present dispensation will be darkened by overshadowing clouds of error, apostasy, and evil. The Saviour Himself says that there shall be, before this economy closes, "false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." The inspired Apostle tells us in 1 Timothy iv. 1, "Now the Spirit speaketh expressly," or, literally translated, "speaketh in words:"—"that in the latter times "some shall depart from the faith, giving heed to seducing spirits," as indicated under the sixth vial, or the three unclean spirits—Rationalism, Romanism, and Ritualism—that go out to deceive the nations of the earth;—"giving heed to seducing spirits, and doctrines of devils." In the Greek it is "teachings concerning demons." A demon, in the classic use of the word, does not mean an evil spirit; it means the glorified spirit disembodied. Socrates had his *daimon,* as he called it; that is the good genius, as he supposed, or the celestial spirit that taught him and guided him. And therefore this apostacy will have teachings or instructions to give concerning spirits who have left the body upon earth, and are now supposed to be glorified,—or, to use the Romish phrase, canonized,—in heaven. "Speaking lies in hypocrisy." I have no doubt there are men better than their creed; but I have never met with any man tainted with Romish doctrines who was not also very

little reliable in his speaking truth. "Having their conscience seared with a hot iron; forbidding to marry"—that is, under certain circumstances; "and commanding to abstain from meats." Every Romish bishop issues his pastoral in Lent; and Archbishop Manning tells his people that they may eat an egg now and then, or once a week; they may eat a little butter also, and dripping, but not meat; they must not eat animal food on certain days. It is very absurd; and were it merely absurd, one might smile at it; but it is unscriptural, and is one of the distinctive brands of the apostasy of the latter days. "For every creature of God," says the Apostle, "is good." St. Paul gives, in 2 Timothy iii., another picture of the same condition of the last days. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof." Such are the elements and fruits of another gospel.

There are certain great radical and vital truths in the Christian economy,—the denial of which, or departure from which, in our creed, involves us necessarily in another gospel, which is not another, but a corrupt and a defective religion.

The denial of the deity of Christ and of the Holy

Spirit necessarily involves the adoption of a totally different gospel. These are essential truths in the Christian creed. They are not debateable questions, lying outside or upon the surface; they are vital and essential, the inspiration of God himself. Deny that Christ is God, deny that the Holy Ghost is God, and you shake the whole foundation of the superstructure, you change the key-note of Christianity, you bring in another Gospel. Again: "There is none other name under heaven given among men, whereby we must be saved, than the name of the Lord Jesus Christ." If so, the substitution of any other name for this name, or the alliance and elevation to co-ordinate rank with it of the most exalted creature in the universe, must materially affect the whole of the Christian religion. Other names than Christ's may unlock the treasures of science, other names may be a pass-word to literary coteries, or to the circles of the great and the noble; but there is only one name under heaven—one, emphatically one—which is the pass-word of the universe, which opens by its utterance the gates of the kingdom of heaven to all believers. And such is the character of this name that it admits of no rival, it endures no companion. It must fill the whole temple with its light, or it will retire, and leave the temple to darkness.

The Bible tells us there is one perfect and complete atonement—namely, that made by Jesus on a Good Friday upwards of eighteen centuries ago, upon

a cross erected upon a Judean hill by them that hated and persecuted him unto the death. What he then and there did extends its efficacy into the remotest ages of the world. "His blood," in the language of Scripture, "cleanseth from all sin." There is no sin from which it will not cleanse, there is no sinner upon earth to whom it is not available. Any system which professes to dispense with this distinctive fact in Christianity, or to dissolve it in the subtleties of a transcendental philosophy, or to reason it away as a thing improbable, introduces necessarily another Gospel. And any system that places side by side with it an atonement offered by man, or professes to reiterate and continue this atonement offered once for all upon the cross, or to make expiation on a table which they call an altar, by a man whom they miscall a priest, so far introduces another gospel, and is an apostasy or departure from the faith once delivered to the saints.

There is only one perfect righteousness by which we are justified in the sight of God. The law remains undiluted and unrepealed; it demands as the condition of our having a right to heaven, or being delivered from the penal consequences of sin, that we shall perfectly keep it, which no human being ever did or ever can; for "it is not in man that walketh to direct his steps," much less to keep perfect God's holy law. If, then, we have not observed it, if we cannot keep it, is there any one that God has accepted who has kept it for us? We read that

"He that knew no sin was made sin for us, that we might be made the righteousness of God by him." Luther well defined this doctrine of justification by faith in the righteousness of Christ alone, as the article of a standing or a falling Church. The grand provision of the Gospel is not reparation accomplished in us, or reparation to the law accomplished by us; but a perfect righteousness provided for us, offered to us, unto all, and upon all that believe. If this be fact to hold that any penances we can perform, any tortures prescribed by a priest or otherwise that we endure, any toils that we may go through, any sums we choose to give, any sacrifices we make, are contributions to our title to heaven, is to dislodge the sovereign supremacy of this great truth, and to introduce another gospel.

There is one only way to heaven. That way, thank God, is neither a church, nor a chapel, nor a priest, nor a prelate, nor a Pope. Christ says, "I am the way, the truth, and the life." And the Church, whatever branch of it it may be, is not to proclaim itself the way, and to say, "You cannot be saved except by this Church," but it is to witness to Christ as the way, and to say, "Look to him, walk ye in it." It is easy to find a way to the Creator. One can scarcely look upon the opening buds of spring, or up to the starry sky, or to the structure of our own frame, without seeing a Creator. And it is very easy to find a way to the Legislator; but when you have found your way to him, it is to the

burning fire and the sound of words that even Moses could not endure. But this way is a way to the Father, to our Father. And, thank God, there are no rocks to be cloven, no mountains to be rent, no firths to be spanned, no oceans to be traversed; it is nigh thee, even at the door. The great Pacific of time and the great Atlantic of eternity are united and made one. Jesus Christ is the way from earth's deepest descent upward to heaven's highest throne. It matters not how near you go to it; if you are not on it you are not in the way to heaven. It is not uncharitableness, it is not bigotry; it is love, and faithfulness, and truth, to say there is but one way to heaven; that way not the monopoly of any Church upon earth, but the proclamation of the great guide-book, the Bible—Jesus Christ, the Way, the Truth, and the Life. It was an awful and blasphemous pretension when the Pope, in a recent Allocution, told the assembled Cardinals and prelates of Rome, "I am the way, the truth, and the life." And yet when he did so he did exactly as becomes the vice-Christ. For I may tell you ANTI-CHRIST does not mean one opposed to Christ; it means one who takes the place of Christ.

It is not another in the right sense, but another in the wrong sense of the word, which seeks to put away good works. It is the apostle of justification by faith alone in the atonement of Christ alone who uses with great emphasis the words, "Do we then make void the law? God forbid; yea, rather we

establish the law." What are good works? Fruits fragrant with love. What is the fulfilling of the law? "Thou shalt love the Lord thy God with all thy heart, with all thy strength, and with all thy mind." What does a man, therefore, mean to say who wishes to be absolved from the privilege of doing good? He wishes to be absolved from loving God. A man that does not wish to do justly, to love mercy, and to walk humbly with God, is a man that does not wish to love God.

What is Romanism? Another or a corrupt gospel. It retains all the truths of Christianity, and boasts that it is therefore scriptural, apostolic, divine, but instantly appends to them all the doctrines and traditions which overlay the living truths, darken and utterly destroy them. Hence the Creed of Pius the Fourth begins with the Nicene Creed—a creed composed in A.D. 325; a most beautiful and scriptural creed as any Protestant could subscribe. But after it has quoted the Articles of the Nicene Creed, it then adds other thirteen Articles, which thirteen Articles constitute the distinctive tenets of the Roman Catholic Church. Romanism is another gospel. It is the word of God made void by the traditions of men; it is Christ superseded by the false Christ, the Antichrist. It is the sacrament turned into an atoning sacrifice; it is the minister perverted into a sacrificing priest; it is the leading and precious truths of Protestant Christianity, which is the Chris-

tianity of the Bible, perverted and overlaid, till the truths that save become the errors that destroy; and men, losing the light of the stars of heaven, grope onward by the guide-posts of the earth.

What is Ritualism, as it is called? It is the thing Romanism in all its intensity, while they that teach it and practise it disavow the name. It is Romanism without the name, and, I must add, without the splendid consistency of Romanism. The Roman Catholic system is a huge consistency—a piece of perfect mosaic, well fastened, complete and compact; but Ritualism is an inconsistency—and not only an inconsistency—it is the scandalous spectacle of men who have subscribed a Protestant creed, and repeat the prayers of a Protestant liturgy, introducing, and practising, and exhibiting the most entire conformity to Roman Catholic rites, usages, and superstition. Ritualism is Romanism badly done. A priest performs perfectly; he is "to the manner born;" he has been brought up to it; and he is not hampered by his conscience whispering to him, This is a Protestant place of worship. He is in his own place, and on his own ground. But a Ritualist minister must be awkward, because conscience must always remind him, This place and that teaching are not in harmony. This place was built by Latimer, and Ridley, and Cranmer; and that preaching and yours in it is the very thing for disavowing which they were burned at the stake.

Hence, Ritualism is Romanism badly done. The Ritualist minister is a Roman Catholic priest not up to his business, doing the thing awkwardly. The way they swing the censer is awkward; the way they genuflect is awkward; the way they elevate the host is awkward; they cannot do any of these well. It is not their business.

What is Rationalism? Another gospel, and a gospel very prevalent in the present day. It is the Gospel of Christ brought down and laid upon the Procrustes' bed of a spurious philosophy; the Gospel adapted to the philosophy, not the philosophy adapted to the Gospel. It is retaining the name of Christianity, and undermining it. Romanism adds what is human to what is divine, and corrupts the Bible; Rationalism subtracts what is divine from the Bible, and leaves it deprived of its most glorious and distinctive truths. The three—Rationalism, Ritualism, and Romanism —all looking with side-glances at each other, in order to deceive you, when they come to compare notes, and to trace each other's history, and ancestry, and objects, and aims, they find they are sisters. Rationalism batters down the walls of the citadel—what Archbishop Manning calls "the fortress of heresy" in this country; Ritualism plants flowers and scatters perfumes by the way-side, and performs many genuflexions, and displays beautiful colours, and emblazoned banners, amid Gregorian music, making the highway to Rome attractive; and Romanism marches in, and takes possession of the fortress.

"If we or an angel from heaven." Here is the practical lesson for us to learn. The Apostle puts a case hypothetically. He says, "If *we*;"—what *we?* We just returned from the gates of Damascus; we, who have just recovered our sight, after being struck down with the excess of glory; if we, who have been up in the third heaven, and seen sights that words cannot express; if we, who have preached the Gospel amid trials and perils by land, and perils by sea, and perils among false brethren: "if we," an Apostle, "preach to you any other Gospel," what are you to do? Do not burn him—that is the attribute of Rome; do not malign him—that is wicked and unhallowed, but give him a wide berth, if I may use a sea phrase; keep him at a distance from you, and you as far off as you can possibly keep yourself from him. If it is just possible that an Apostle may preach another Gospel, is it uncharitable or illogical to infer that an Apostle's successor may preach another Gospel, and that we are not discourteous if we treat the Apostle's successor as the Apostle bids us treat himself if he were left to preach to us another gospel? But secondly, this passage implies that there may be great moral excellence allied to error. "If we," the Apostle, "or an angel from heaven." If he had said an angel from hell (for Satan is transformed into an angel of light); if he had said Satan, one could easily feel the force of it. But he says, "Though we, or an angel from heaven, preach any other Gospel unto you." Now what does this imply? It im-

plies that moral worth may be allied on the side of immensely destructive errors. The devil is a master strategist; he has had the experience of six thousand years in carrying on his warfare. He never selects a morally bad man to teach great errors. Read ecclesiastical history, and you will find that the worst errors that have been broached in the Church have not been broached by laymen even, or by bad and immoral priests, but generally by men remarkable for the high tone of their moral character, and for their unimpeachable and consistent conduct before the Church and the world. Therefore we are warned not to think the teaching must be true because the man's life is moral. An angel from heaven is the highest exponent of celestial morality. But more than that—it implies also that there will be great genius. The Apostle says, "if we have the tongue of angels," that means great eloquence. The devil will never employ a very bad speaker to teach and preach deadly error. He will select the best instruments for the work he wishes to accomplish. And we may therefore expect that not only will the successors, as they assume to be, of the Apostles, but that men holy as angels, or with the tongues of angels, and eloquent only as angels can be, will one day preach another Gospel. No wonder that the Saviour says, "So that if it were possible they should deceive the very elect."

What is the use of telling us, "if an Apostle or an angel from heaven preach to you another Gospel,"

if we have no means of ascertaining what the Gospel is? The Apostle himself tells us, "If any man preach any other Gospel unto you than that ye have received;" and in the other verse, "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you." In the one case it is what we have preached, in the other case it is what ye have received. Now where do we find what the Apostle preached? In this book. Where do we find what ye have received? In this book. What is, therefore, the teaching of this text? That we are to test an Apostle's successor's teaching, the teaching of an angel from heaven, not by their moral worth, not by the greatness of their eloquence, but by its conformity or non-conformity to what is written in this inspired book. If any one come to you, and preach to you another gospel than that which glows in the Gospels, which is reasoned out with such irresistible force in the Epistles, the triumphs and the glories of which are delineated with such splendour in the Apocalypse; if any one come to you and preach what contradicts, or supersedes, or subverts what the Bible teaches, bring what he says not to the ordeal of his character, but to the test of God's inspired Word,—"To the law and to the testimony; if they speak not according to it, it is because there is no truth in them."

But there is more than this. There may be, as our Lord indicates, signs, and wonders, and marvels on this side of error. This is not improbable; I do

think it at all more absurd to believe that Satan may come and perform supernatural feats, than it is to believe that he may enter unbidden into my soul. We know that he does so; he lives and works in the children of disobedience. Were the devil, or any one representing him, or sent by him, to come and raise the dead and to speak in tongues, would you not instantly listen to such a messenger? If an angel were to come from heaven and perform the most stupendous feats, and speak with the most persuasive eloquence, I would bring his doctrines to the test of this book; and if they were not in this book, I would instantly bid him leave me, or I should very soon leave him. Were Archbishop Manning to stand in some churchyard, and speak to the sleeping dust deep down beneath the green turf, and to say, "Come forth," and the dead man were to be quickened and to come forth, and mingle again with the ranks of the living; and I were a spectator of the scene, I would say to Archbishop Manning, "You have done unquestionably a supernatural deed. All the miracles of our Lord were not mere feats, they were always meant to teach a lesson or impress a truth. What truth do you mean to impress by having done this confessedly miraculous deed?" His answer would be, "That the Blessed Virgin is the Immaculate Mother of God, and that she is to be invocated as the mediatrix between God and us, and that she is to be worshipped as she is worshipped by St. Liguori, by St. Buonaventura, and in Holy Church." I would instantly say to Arch-

bishop Manning, "Get thee behind me, Satan: it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou worship.'" No miracles, the most stupendous and brillant, could convince me that what God has written is untrue, and that what man devises must be the truth of God; therefore, let signs and miracles be wrought, they never can prove to me that this Book is false. On the strongest evidence, on the clearest and most incontrovertible proofs, I am satisfied that from Genesis to Revelation we have, in the language of man, the inspiration of the Almighty, and having that, I am satisfied to cleave to the Bible. The Prayer Book, the Thirty-nine Articles, the Confession of Faith, Hymn Books, and every thing of the kind, occupy beside it a humble place. This alone must be exalted as the book that is above all books, as it is emphatically called "*The* Book;" because there is no other book in the world to match it, or be compared with it. To introduce another Gospel is a great crime, it is a great sin. If you were to change the light upon the sea coast by which vessels steer how many shipwrecks would there be. If you were to mingle with the waters that the metropolis drinks deadly poison, what a crime would it be. But if God has told us that we are saved through the truth, and by the knowledge of the truth, then, I do say, it is at our peril that we accept anything that controverts that truth, or that we refuse to test by an appeal to the Bible all that pretends to be truth; or that we forget for one moment the Saviour's admonition,

"Search the Scriptures." "What say the Scriptures?"

It is a very important line of thought that we cannot deny one essential doctrine of evangelical Christianity without impinging on and injuring all other truths besides. You may deny a specific ecclesiastical polity, and yet not touch a single vital truth. You may prefer or you may repudiate a liturgy, and yet hold and practise prayer in spirit and in truth. But if you touch or refuse an essential truth, you instantly affect all the essential truths of Christianity. Circumstantial truths must always be distinguished from essential ones; the one is the wine, the other is the cup either of gold, or silver, or earthenware, that contains it; the one is the thing, the other is the drapery or the embellishment of the thing; the one is the foundation, the other an ornament or a pillar, or a buttress, subsidiary to the work of the completed and perfect temple. When therefore we come to essential truths we leave the class of the circumstantial, about which men may agree to differ, and deal with a class of truths each of which so depends upon the other that the rejection of one becomes either the rejection or the deterioration of the whole. And indeed analogy might shew this; remove a limb from the body, and all the physical economy is more or less affected by the loss; extinguish one of the seven colours, and the pure light that shines upon the page is pure light no more; put out the sun, and the whole is darkness. Were you to extinguish, if it

were possible, the tiniest orb that shines in the infinitude of space, the whole balance of our great mundane economy would be disturbed. Now if this be so in these things, it is more in reference to the great truths of Christianity. Let me give you instances. Take the Atheist: his creed involves the rejection of all the truths of Christianity. Blot out the sun, no flower retains its tints, the sea loses its fluidity. It is a capital error; it is the loss, not of a subsidiary stone, but of the key-stone of the arch; there is conscience and no law, a creature and no Creator; the world has no Maker; and of course the Bible has no Divine Author. Take up, therefore, the crotchet of the Atheist, his miserable and freezing crotchet, and all Christianity necessarily falls with it. Repudiate the Bible; and then all its doctrines go, all its hopes, its promises, its joys, its motives go; you are on a stormy sea without a chart, without a compass. You are creatures without a Creator, orphans without a father, strangers, pilgrims, and sojourners; and no prospect of a happy and a blessed home. Reject the overruling providence of God, and see how that affects innumerable doctrines of Christianity. If God does not rule, reign, control, withhold, give, then I receive mercies for which I need not praise Him; then in the midst of afflictions I need not pray to Him; then chance regulates the world; then incidents may plunge me in everlasting ruin. In short, deny, or repudiate God in orbs and in atoms, God in the movement of an angel and in the

fall of a sparrow; God in all that is exquisitely minute, and in all that is magnificently great; and you are involved in endless confusion; and there is scarcely a duty, privilege, or belief instilled in the gospel that you must not consistently repudiate. To go a step further, reject, for instance, the sovereignty of God in his own arrangement of things, and what confusion would that introduce. Then one man may sway Him to do this, another man may sway Him to do that; and were God to listen to the conflicting desires of mankind, the whole world would be in confusion. One man prays for rain, another for sunshine; one for health, another for money. If God were to lay aside his own sovereignty, arranging for what He sees to be best for his glory and most for our good, the whole moral management of the world would be chaos, and half the Bible would be inexplicable. Reject the doctrine of human responsibility, and see what it involves. If we are not responsible for our deeds, then law has no authority, its penalties need not alarm us; promises need not cheer us; if we have no responsibility we are mere automata moved by a force without us; mere machines, not rational and reflecting beings; and law, promise, precept, penalty, are of no value. But let us come to the more distinctive doctrines of Christianity; and let me assume that you reject that doctrine that lies at the very root of the Christian system, the entire depravity and alienation of the human heart. I do not mean to say that every man is utterly and intensely

depraved; but that every man by nature has a heart so far gone wrong that unless it be completely regenerated by the Holy Spirit of God it never can beat in the atmosphere, light, and sunshine of heaven. If you deny the great doctrine of human depravity, what follows. That man is not dead in trespasses and in sins; that he is not so far gone that it needs Deity to change him; it is not necessary that he should be born again; he may be patched up, or he may be reformed, and improved; he does not need to be revolutionized or regenerated. The sacraments may purify him, the priest's absolution may forgive him; management or diplomacy may put him right, and replace him in Paradise. And if he be not utterly depraved, we do not need the Spirit's work within us; for we can do for ourselves what it is his great function to achieve, and replace our own hearts where they should be. This great truth seems to me to lie at the very foundation of the Christian economy; for if it be not true, the interposition of the cross was a work of supererogation; unless our fall was so deep as to be irretrivable by human power, Christ's descent to redeem us was uncalled for. Nothing short of an infinite ruin warrants an infinite interposition. Deny that man is thoroughly fallen, helpless, without God, without Christ, without hope in the world; and you may justly deny that Christ is God, or that He made an atonement. Deny the immortality of the soul and the whole condition of man is altered. Then you need not live in

the prospect of eternity; you need not act as for a future world; you must sow so as to reap now; you must toil so as to be rewarded now. And if you can set a creature afloat upon this world with the belief that he has no existence in the world to come, fears and hopes, sacrifices and duties, bright prospects and terrible penalties, are all vain words idly wasted upon one who has no relationship to that futurity in relation to which they can play a part or be called into action. Again, deny the deity of our blessed Lord, and what must follow? That he made no atonement. A creature needed atonement for itself, it could not by the very necessity of the case make an atonement for another. If Christ were the highest angel in glory, or, as the Arian believes him to be, the highest creature that ever came from the hand of God, He was utterly incompetent to make an atonement; because as a creature He owed to God all man could give: and when He had given all, He had only done that which it was his duty to do. A mere creature therefore cannot give merit to others, as he has none to spare; he cannot die for others, as he has no call nor commission to do so. If Christ were the loftiest creature in the universe of God, infinitely and unspeakably innocent, it would have been as great injustice on the part of God to doom that creature to die for me, as it would have been to admit the guiltiest sinner into the realms of glory. For what is God's law? Perfect holiness is perfect happiness; and of this there must be no infraction. What

is the counterpart of that law? Sin is infinite and endless misery. Now, to make a perfectly holy creature suffer, and be thus unhappy, is as inconsistent with God's law as to make a sinful creature rejoice and be happy in heaven for ever. And therefore by the very law of God's own moral government, an innocent and spotless creature never could have been doomed to suffer; and if he had suffered, he could not have borne and exhausted our curse; and if he had obeyed, he never could have wrought out an excess of righteousness available for others; seeing all that he did and wrought was already mortgaged to God?

A Socinian Christ and a Socinian gospel follow. And then what a transformation takes place in the whole of what we believe; the Bible becomes the mere expository of the Decalogue; Calvary is constructed from the ruins of Sinai; the Gospel is a directory for the healthy, not a pharmacopœia for the diseased; the pulpit is a desk from which cold lessons are snowed down, and from which no glad tidings of a glorious deliverance are made to thrill the anxious and the waiting heart; the whole New Testament is a second edition of the Law; man is helpless, but there is no strength for him; dying, but there is no life. You shew the dead how to walk; you shew the sick how to enjoy themselves; you teach the helpless how they are to go forth into the world and be strong; but you do not give life, you do not impart strength; your whole system is a system of direction

to them that are well; not a system of prescription and remedy for the sick and the dying.

Suppose you deny the necessity of the Holy Spirit's work; the result must be that you can change your own heart, believe in Christ in your own strength, and fit yourself for heaven—in virtue of your own exertions. If I understand the Gospel, it is that in Christ's death I have a right to heaven; in the Spirit's work I receive a fitness for heaven; but if it needs God to redeem me, and needs God to sanctify me, how can I for one moment deny the necessity of the Spirit's divine work within me without denying the necessity of the Saviour's divine work without me? It is a terrible proof of the fall of poor man that it needs God to persuade him to believe that Christ died for him; that it needs a divine work within him to convince him that a divine righteousness was wrought for him and without him. And if you deny that you must be born again by the Holy Spirit, then you may seat yourself in the realms of glory, you may fit yourself for the companionship of the redeemed; and you may stand before the throne with the palm of victory in your hand; and whilst you give the chief praise to Him that redeemed you, there will be an undernote of ceaseless praise to yourself for fitting you for the place you are to occupy in heaven for ever.

Take now the converse of this idea; and suppose, not that you do not need the Spirit, but that the Spirit's work supersedes your own doing; then what will be the result? You lie listless, waiting for a

miracle that God has not promised; you cease to sow, because you cannot guarantee the harvest; you cease to labour, because you cannot make sure the results. Whereas, on opening the sacred page, we find that the two things are so intimately associated that any failure on either side is a failure of all man's hopes and prospects. If, for instance, the husbandman do not sow the seed in spring, and weed the soil, he will have no harvest. On the other hand, if God do not give the sunshine, the showers, and the element of fertility to the soil, man will have no harvest. It is so arranged that sow and till as man please, he will have no harvest without God's blessing; and it is so ordered that even if God's blessing were given, unless man sow and till there will be no harvest. It is the same in the Christian system; if you think that God must do all, that you may not pray, nor read, nor study, nor think, you make the sovereignty of God the grave of the responsibility of man. If, on the other hand, you think that you can do all, and that you need not the Spirit's aid, then you exalt man's merit to an equality with God; and you give to a creature the glory that belongs exclusively to Him.

Suppose that the Bible is not the complete rule of faith, and then see where you are landed. You must ask the priest for the taper of his tradition, or you must appeal to the commentary of man to eke out the imperfect communication of God. Once give way to the admission that the Bible as it is is

not the complete and perfect rule of Christian faith and of Christian conduct, and in that admission you open the door to all the pretensions, the superstitions, and blasphemies of Hildebrand and the Popes of the middle ages. Take a wrong notion of the minister of the Gospel—assume that he is a priest, a sacrificing priest, and not simply a preacher of the truth —and what does that land you in? If the minister of the Gospel be a sacrificing priest, then he must have a sacrifice to offer; then Christ's sacrifice is not complete; he must have an altar on which to offer it; then a communion-table is not sufficient; then Christ's once-shed blood does not cleanse from all sin; then Christ's once-offered sacrifice is not enough. Admit the one corrupting element, and it goes like a ploughshare through all the great truths of the Gospel of Christ; or, rather, saps like a deadly poison the great and precious elements of the kingdom of heaven.

We thus see that the way to introduce another Gospel, which is not another, is to admit or connive at one single deadly error that touches the fundamental and essential truths of the Gospel of Christ. The moment you admit one great error into your creed, you have admited a human element into contact with a divine one; and as no man can serve two masters, one or other will gain the ascendancy. Wherever, for instance, tradition has been admitted as coeval with inspired Scriptural truth, the result has been not the maintenance of their equality, but

the gradual growth of one into absolute ascendancy, and the gradual depression of the other. And when we remember what the human heart is, we know that if a corrupting principle and a Christian truth be admitted into that heart, being instinctively inclined to what is evil, giving hospitality to error in preference to what is truth, loving the prophet that speaks smooth things, hating the truth that says unpalatable things, the human element will get the ascendancy, and the divine one will sink and subordinate until it disappear.

It therefore is of importance what a man believes. It is one of the greatest mistakes in the world to imagine that it does not matter much what a man believes. If God has commanded us to believe the truth, it is as much our duty to believe that truth as it is our duty to do justly, to love mercy, to walk humbly with our God. Duty is not what seems to us the most important, but what God in his Word has most explicitly revealed to be so. If it does not matter what we believe, it was of no matter that Christ should have died; it was of no consequence that the Spirit should have inspired Evangelists to record it, or Apostles to proclaim it. No matter then it is that we should not believe what has been purchased by a Saviour's blood, what has been inspired by a Saviour's Spirit, what has been handed down in this Gospel at a tremendous sacrifice, what is the very reflection of God himself; for while God is love, it is equally written that He is truth. What we believe has everything to

do with our hopes, our joys, our griefs, our prospects, our daily life, our consistent conduct, our relationship to all above, around, and beneath us. What is conduct? Creed visible. What is life? What was creed written on our outward doings. And, therefore, what a man believes is just, what a man in his life will ceaselessly and exactly express. If that be so, to believe falsely will necessarily land us in doing wickedly. It is, therefore, of importance to shew men what is truth, to vindicate its distinction and discrimination from what is error. It is of such importance what we believe that we are sanctified through the truth, that unless we believe that Christ died for our sins, and rose again for our justification, there is no pardon below, no prospect of eternal peace above; and the Bible need not have been written, and our preaching of Christ is altogether vain. That we may receive the truth, that we may know in its saving efficacy, and that we may reject the error that is often intermixed in all its destructive and deadly influences, let us pray that the Holy Spirit of God would remove from our minds every cloud of prejudice, and scatter from our hearts every corrupt appetite and desire. And let us never forget that a pure heart has more to do with a true creed than a vigorous or powerful mind. It is not logic, it is not argument, it is not evidence that men need, for they have abundance of all that; but it is the removal of the film from the mind's eye, the correction of the disturbing and distorting influence of the

heart; and when that heart is made right, and the eye of the mind is made pure, then all things will be seen in their just and beautiful proportions; the truth will be received in all its purity; it will be unfolded in all its practical excellence; and holding no error, and loving every truth, we shall walk in no crooked way, but rise as on eagle's wings; run and not faint, walk and not be weary; until faith is lost in enjoyment, hope in having, and things seen and temporal in things that are unseen and eternal.

Because the truth is so precious, let us repel the Romanizing efforts of those who have brought in another gospel. Let us contend boldly, and at whatever sacrifice, for the truth once delivered to the saints—any suffering, any sacrifice, rather than see souls destroyed, the living waters poisoned, and the victories of the glorious Reformation rolled back—confiscation to our goods, martyrdom to our ministers, but faithfulness to our God.

The written Word of God, without the help of unwritten traditions, contains in it all truths necessary for bringing about the salvation of those who yield themselves to be instructed by it; for the written Word comprehends the sum and substance of all that Paul preached or believed (Acts xxiv. 14), and no doctrine, differing from what he had preached, was to be taught under the hazard of a curse, which could not be, except he had preached all necessary truths: "let him be accursed," saith he, "who preacheth any other gospel."

Whatever doctrine is propounded unto the Church, as a part of God's word and necessary to salvation, if it be diverse and differing from or besides the written Word, though it be not directly contrary unto it, it is a cursed doctrine, and the authors thereof accursed. The ambassador who speaketh anything beside his commission is as well in fault as he who speaketh the contrary, though not so much; for, saith the Apostle, "If we preach unto you any other doctrine than that (the word signifieth besides that we have preached unto you), let us be accursed."

A very faithful commentator writes:—"There is but one Gospel, one in number, and no more; and but one way to salvation held out in the Gospel, which is by faith laying hold upon the righteousness of Christ (John iii. 16). Whenever doctrine holdeth forth any other way to salvation than this, it is no gospel, no glad tidings of salvation, but a perverting of the Gospel: for so doth Paul affirm of the doctrine taught by the false apostles; 'Which is not another,'" etc. "The proper effect of error is, to trouble the Churches' peace; first, their outward peace among themselves, the patrons of error being zealous of nothing so much as to gain many followers (Matt. xxiii. 15); for attaining whereof, they scruple not much to make woeful rents and deplorable schisms within the Church (Rom. xvi. 17); secondly, their inward peace of conscience, while some are thereby rendered first perplexed, and anxious what to choose, or what to refuse, and at last are made to question

all truth (1 Cor. xv. 32), and others to embrace error for truth, and so to ground their peace upon an unsure foundation, which can give no solid peace—no, not in the meantime; and whatever false peace is thereby offered, it will afterwards end in trouble (Jude 13). Hence it is said here of the false apostles by Paul, 'There be some that trouble you;' to wit, by their errors. The Scripture use of the word is, mainly, to signify inward trouble, anxiety, fear, and perplexity of mind (Matt. ii. 3; xiv. 26)."

"For do I now persuade men or God? or do I seek to please men? If I yet pleased men, I should not be the servant of Christ"—if I sought their pleasure, their approbation, at the sacrifice of my allegiance to God, or if their approbation were the main thing, then I should not be an apostle of Christ. What does this teach us? It is right to try to please. A preacher should do everything that man can do to make what he says palatable to the minds and taste of the people, up to the very point of sacrificing not the least jot of faithfulness, of essential truth, of moral duty; he ought to conciliate almost to the very verge of compromise; he should seek out acceptable words, but never make the words the burial-places of essential truth; or so try to please and fascinate by splendid diction, that the people shall not fail to appreciate or recognize eternal and saving truth; if to please men be our great object, we must sacrifice God's mind, and approbation, and reward.

RITUALISM,

THE HIGHWAY TO ROME.

LECTURE X.

IS ROMANISM A SUCCESS?

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RITUALISM,

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LECTURE X.

IS ROMANISM A SUCCESS?

THE question that I have to unfold and answer this evening is that I announced last Friday; namely, Is Romanism morally, practically, nationally, socially, personally, a success?

The reason why this question should be answered is the fact, transparent on the face of all the documents I have quoted, all the facts I have enumerated, all the evidence I have adduced, that a very large section of men, ordained to minister in a Protestant Church, are not only gravitating by an influence that seems irresistible towards the Roman Catholic Church, but plainly and deliberately trying to introduce into England the universal triumph of Rome; or, if they fail in this effort, to draw with them, and after them, as large a portion of the people as they can into the bosom of that corrupt and apostate communion.

It is a very fair question, in such circumstances, Will the purchase be worth the price? Is Romanism such a success, historically and practically viewed, as would warrant so large a sacrifice? It is a low ground on which to put it; at least it is not the high ground I have taken previously in treating it as a great Scripture question.

I have collected with great care facts, which are better than arguments. Some one said, and it is specially characteristic of Englishmen, that a single fact is better than a cart-load of arguments. At all events facts are things that cannot be disputed; and as they are enumerated, we must as witnesses and hearers attest whether the Romish religion has been a success in its history and its influence on nations and on the world.

It is true the Church of Rome asserts and boasts that she only has the truth; that she is the embodiment of truth, that she has what is infallibly true, and that what she has, she holds without error, or failure, or declension, all kept from the beginning onward to the end. We shall see that, apart from the word of God, history proves that she has departed from the faith, that she has superseded the living truths of God by the traditions of men; that the religion that is now taught at Rome, and decreed in her Councils and Creeds, is not the religion taught by apostles, found in the Bible, or preached on the day of Pentecost by Peter to the assembled nations of the wide world. To shew at once the effect of

her teaching, I will refer, first of all, to England. I have ascertained from official documents the following facts. Father Nugent, the priest licensed and paid to officiate in the gaol of Kirkdale, a gaol that receives all the prisoners from Liverpool, a vast and populous commercial city, expresses himself startled by the discovery that 65 per cent. of all the prisoners in that gaol from Liverpool are Roman Catholics. The Roman Catholic population of Liverpool is about one-fourth; and therefore the Roman Catholic prisoners in gaol ought to be one-fourth, and the remaining three-fourths Protestants. But instead of that, nearly three-fourths are Roman Catholics, and one-fourth only Protestants. This cannot be disputed, and it is painfully admitted by this Roman Catholic priest. Mr. Lumley, an able statist or statistician in London, states it as the result of an investigation of the whole of the prisons in England, that throughout them all the Roman Catholic prisoners are 25 per cent. of the whole; that is, of every hundred prisoners, twenty-five are Roman Catholics. The Roman Catholic population in England is nearly two millions; the whole population of England must be somewhere near twenty millions. Well, according to this ratio, the Roman Catholic population ought to contribute about one-tenth only of the prisoners in gaol. But instead of that, one-fourth of the prisoners are Roman Catholics. What must be the inference from this? That Romanism, in making a moral people, is not a success; and a religion that

fails substantially to teach a people to observe the Ten Commandments, cannot vindicate for itself success in one of the highest possible departments—the department of ethics or morality.

I turn, in the next place, to Ireland, and I request you to notice these facts, for they are very important. The population of Antrim, a Protestant county in the north of Ireland, is 247,000. The population of Tipperary is 249,000—almost equal populations. Well now, there are required to keep the peace in Antrim 272 police officers; there are required to keep the peace in Tipperary 1122 police officers. Here is a very extraordinary fact. In a Protestant county you find 272 policemen; in a Roman Catholic county, containing a Roman Catholic population of the same numerical proportion, you find there are required 1122 policemen. To put it proportionately, it requires four policemen to keep Roman Catholicism; and it requires only one policeman to take care of Protestantism. These are strange and eloquent facts. Again, Londonderry, Protestant, has a population of 180,000; Westmeath, Roman Catholic, has a population of 90,000—precisely half. Well, if everything were equal, the police in Westmeath ought to be one half the number of police in Londonderry. But in Londonderry, for 180,000 people, they have 152 policemen; in Westmeath, for 90,000, they have 298 policemen. Again, in Armagh, there is a population of 33,000 more inhabitants than in Roscommon; yet Roscommon, with a much less

population, requires 410 policemen; and Armagh, with a population vastly more, requires only 193 policemen. The Roman Catholics, who constitute one-third of the population of Antrim, furnish a larger number of prisoners than the two-thirds that are Protestants. The Protestants in Ireland are to the Roman Catholics as thirteen to forty-five; but the Protestant prisoners are as six to forty-five. So that wherever you find the Roman Catholic religion and the Protestant together, let the numbers be numerically equal, you find always a larger number of Roman Catholic prisoners, more crimes against the law, than you find among Protestants, their fellow-citizens and fellow-subjects. Now the not unfair inference must be that Romanism has not a good moral influence upon the people.

St. Liguori, one of their canonized saints, teaches practically how to steal, how you may commit crime according to law, and yet be innocent in the sight of God; how you may take an oath, and yet not keep it. We find the fruits of such teaching in the facts I have now quoted. Every prison in England is a witness against the practical efficiency of the Roman Catholic religion as a moral teacher. Every policeman in Ireland is a witness that the Irish Roman Catholics are much more unmanageable than the Protestants throughout Ireland.

I turn to another country, lest any should think I am partial. Let us look at Belgium. I have travelled over most of Belgium, visited its ancient

and beautiful cities, wandered through its cathedrals, and I must say that the impression formed of the enlightenment of the people is a very unfavourable one. The first thing that meets you as you enter one of their cathedrals is a huge figure of the Virgin Mary, dressed in a beautiful blue robe, spangled, wearing gloves of perfect fit, of the finest material and make, a babe in her arms, with a crown upon its head, a crown upon her head also, while she stands upon a round ball, with a serpent twining round it, and the words written, "*She* shall bruise his head." "*She*" not "He," as it is with us, "shall bruise His head." And you will find upon the pedestal imitations of hands, hearts, arms, and legs made of wax. Cross the Channel to Boulogne, go to the Chapelle de Jesu Flagelé, as it is called, and you will find there stockings, shoes, slippers, infant's caps, and playthings; and you wonder what all these can mean. They are the memorials of people who have got good by the intercession of the Blessed Virgin. One had a bad arm which was healed by prayers to the Virgin; a model of it in wax is attached to the pedestal on which she stands. An infant is restored to health, and a rag that the infant wore is fastened to the pedestal as a memorial of the efficacy of the Virgin's interposition; and so on. Outside a most beautiful mediæval building in the Marché at Brussels, there is written in the largest letters, so that you may read,—"A fame peste et bello libera nos Beata Maria"—"From pestilence, famine, and war, deliver

us, O Blessed Virgin Mary." I went into one of the churches, and there the priest offered to shew me the true or veritable blood, as he called it, that was shed from the veins of Jesus upon the Cross 1,800 years ago. I declined to believe it, and I dare say the good man himself did not believe it either; but I suppose it paid to shew it, and therefore it was done. Again, in some of the cities of Belgium, in Bruges, a beautiful and ancient city, very celebrated in past history, I saw a procession going round the altar, people of all sorts, men and women, and I joined the procession and went round with them. And when I came to the place, there were two priests and a female officiating, who had a long round glass in which was a piece of wood. I noticed that she invariably presented it to each person, who kissed it, and then said some prayers; she then carefully wiped it with a linen towel, and handed it to the next. It came to my turn, and I asked her what it was. She told me in French that it was a part of the wood of the true Cross on which Jesus was crucified. I dropped a coin in the box, and begged to be excused kissing the relic. It has been calculated with fair exactness that you might collect as much of the wood of the true Cross throughout the Roman Catholic world as would, if all put together, build an eighty-gun ship. If you tell this to the Roman Catholics their answer is most decisive. "The greater is the miracle," they say, "the greater is the miracle." Well, if this were all, it would be merely superstition.

But we find that the education of Belgium is entirely in the hands of the priests; the poorest and most illiterate mechanics are generally the teachers, and inspection by the Government is resisted with great unanimity by the whole priesthood. There are in Belgium 600 convents and monasteries, with 12,000 inmates shut up in them. Rougemont, writing upon the condition of Belgium, says, "The Flemish towns are celebrated for rude and dissolute habits. The Belgians as a whole are intolerant and superstitious." Poussin writes, "Most shameful vices prevail in a half-monastic society." And again, "The clergy assume the censorship of the press." Now that shews that Roman Catholicism has not done much for Belgium. Belgium is safe, because it is held by the European nations as a sort of neutral territory, with a free constitution; but were it not so held, and under these conditions, I doubt if it would even be so intelligent and prosperous as it is in some of its towns, especially in progress in mechanical arts, in cutlery, and in preparing rifles, and swords, and bayonets for the use of the army.

I turn to France—that beautiful country, but a country that has been the theatre of awful scenes. In passing through Paris one day I was accompanied by a lady, who was connected with the British Embassy, to the Cathedral, or Abbey Church of St. Denis. There, kings and emperors were buried; and during the Revolution of 1793, the Republicans broke open the coffins for the sake of the lead, and

emptied the dust of kings, and emperors, and dauphins, into the gutters, and on the streets. Nothing could be grander than the Cathedral itself. And having a special introduction to the chief Canon, or Abbé, I was very much favoured on that occasion. I walked with the Abbé through the whole of the Cathedral; he took me into the sacristy, and drew out a drawer, and shewed me the most gorgeous robes, in which the bishop and the priesthood officiate when an emperor, to use the technical phrase, "assists at mass." The fact is, the robes of our Ritualistic clergymen are shabby and mean in comparison of the gorgeous robes of the Roman Catholic Church. Try as they like, they will be beaten, and they are beaten entirely in artistic decoration, in ecclesiastical millinery, for in that respect the Roman Catholic Church is really magnificent. I said to the Abbé, when he had shewn me all these things, and was going to take a walk with me along the Cathedral,—"Is there, M. l'Abbé, much genuine religion in Paris, or even in France?" The answer he gave me, with the peculiar shrug that every Frenchman makes when he speaks, was,—"Sir, there is none." I said, "What! do you mean to say there is no religion in Paris at all?" "None." "How then," I asked, "do you account for it? You have had a thousand years in which to make the experiment, with no obstructions unless incidental and transient. Is this the fruit of a Church so richly endowed, having such advantages, that you are constrained to say, at the close of a

thousand years, that the result, the product, of the action of your Church is no religion at all?" I added, "What are they?" He replied, "The men are simply pure atheists, and only the women, and these the more feeling, sentimental, and sensitive, attend church." I have gone into some of the churches, for instance, into La Madeleine, the most fashionable church in Paris, an exquisite Corinthian structure. I visited it one morning; it was pretty full; I should say there were ten ladies to one man in the congregation; and there was presented the very strange spectacle of two funerals celebrated at two different places, and one marriage celebrated under the same roof, and at one and the same time. I sat down on one of the benches to listen to the service, and there sat before me a lady, evidently of some rank or position; I noticed she leaned her arm on the seat or the bench just before her, and on it, which any one could not help seeing, was what seemed to be a very beautiful bracelet, worn also, I presume, in the ball room, or at the opera—which the French are passionately fond of. I took no more notice of it, but at a certain part of the service I saw her deliberately unfold the bracelet, and when it was unfolded it was a rosary, thas is to say, a string of golden ornaments—nine small ones, then a tenth large one; then nine small, then a tenth large one again; and at each of the nine small ones is said the *Ave Maria*—"Hail, Mary, blessed art thou among women"—and at every tenth there is said the Lord's Prayer—

"Our Father which art in heaven"—so what probably answered in the opera on Saturday, was so consecrated on Sunday that it answered for religion on the Sunday morning at church. The Canon walked with me through Paris, and he and I got to be very good friends. I gave him an invitation, which, I am sorry to say, I have omitted to repeat. I said to him, "Have you ever been in a Protestant church?" "No, never." "Would you like to see Protestantism?" And he said, "Yes, I should like very much." And I said, "Then will you come and stay with me? I will give you board and lodging as long as you like to stay; and if you come in the month of May, you will have an opportunity of seeing the Protestant societies meet for missions and the circulation of the Bible; and you can thus hear our best Protestant preachers." He said, "I could not do that because I do not understand English." I said, "I speak very bad French, and you understand me, and you will soon learn to speak bad English, and I shall be able to understand you; and what with my bad French and your bad English I have no doubt we shall understand each other tolerably well." He consented, and said he should be very glad to come. The more I talked with that venerable man, the more I was convinced that he was a real Christian. He was like the monk whose story was found in a box built into the wall, as recorded in the pages of Merle D'Aubigné, who wrote in it 300 years ago,—"Blessed Jesus, I dare not profess to trust in Thee only in this

convent, but thou knowest that I trust in thy precious blood only." And he has left that testimony, his name unknown, a proof that God had a people then, even in the depths of Rome. And I believe there is many a true Christian now in the Church of Rome, not the creation of it, but the creation of God in spite of it. So I believe of that Abbé. But what is the account given of France by those who have taken its statistics? M. De Guerry says, "In the departments where the Romish clergy are the most powerful, crimes against the person are most common, illegitimate children are most numerous, and donations to the poor—*i.e.*, to the Church chiefly—are the greatest." These facts are announced by a Roman Catholic statist. In statistics issued by the Home Office, in 1854, the following fact is stated: —"Roman Catholic prisoners are twice as numerous as Protestants; the proportion of Protestants to Roman Catholics is as 1 to 20, while the proportion of prisoners is as 1 to 40." That is to say, if there be one Protestant to twenty Roman Catholics, there ought, of course, to be twenty prisoners Roman Catholics for one prisoner a Protestant; instead of which, the Roman Catholic prisoners are as forty to one prisoner a Protestant. And we know that France has been swept by revolutions, stirred to its very depths by upheavals incessantly succeeding one another; and were it not at this moment held by the iron hand of a sagacious and powerful sovereign, I am told that revolution would again burst forth.

Indeed, a person who has visited France, and seemed to be master of much information relating to it, told me that he believed in the course of a year, or after the Exhibition is over, there would either be a revolution in France, or, what the newspapers seem to indicate, a European war. He said that one or other of these two events is the logic of the existing state of things in that country. And at this moment, so agitated does France seem to be with the prospects of the situation that, I am told, at the opening of the Exhibition there were very few present; that the tickets which have been applied for are comparatively few. There seems to be a sort of gloom, it is said, over all France, and a want of confidence. I am very sorry for it. I am one of the associate commissioners of the Exhibition, and having been appointed to that honorable position, I should have been glad to have heard that it was crowded with all who take an interest in subjects so varied and so beautiful. But there seems to be some cloud resting upon the whole population, that compels them to suspend the love of excitement and of pleasure by which they have been always and everywhere characterized.

Well, we do not see that either in England, Ireland, Belgium, or France, Roman Catholicism can boast of its trophies, or reasonably assert that it has been a great success.

If I turn to Austria, I have not the statistics of it, but I can state that in that country liberty of the press does not exist; that an iron despotism crushes

every one; that the taxes are levied with the utmost severity and rigour; that a rigid censorship pervades the whole population; and that there is no country where immorality and irreligion are so universal as in that country which has been well called "the dungeon of Europe." I hope its recent defeats will let a little air and sunshine into it, for it stands very much in need of them.

If I turn to Spain, which seems to be almost on the verge of war with this country at the present moment, I find the following statements:—M. Gueronet, a statist, says, "It is a country in a state of constant revolution. Justice it is necessary not to reform, but to create. Thieves triumph in Spain. Highway robbery is a national profession. Laws are enacted, and no one obeys them. In a population of 700,000 round Valencia there are 210 murders in one year." That is to say, in a place not much bigger than Glasgow or Liverpool, there are annually 210 murders. Guizot, the great Protestant historian and statesman, says, "The fundamental character of civilization is denied in Spain. Isolated from Europe, it has given little to Europe." Laborde says, "Idle and dangerous men fill the convents. Profound igorance prevails." Tardiff says, "Spain is a dispossessed queen—treasure lost, colonies gone, a nation exhausted, and in the chillness of death."

Certainly Romanism is not a success in Spain. And if I were to tell you of the hundreds of thousands whose blood stains its soil, shed by the mon-

sters of the earth—the Spanish Inquisitors, under Torquemada and others—you would feel that Romanism in Spain, instead of having been in the least degree a blessing, has been an unmitigated and infinite calamity and curse.

I turn to another country—a country that we feel a great interest in, and whose condition any one must much pity—Italy, that beautiful land, so productive of all that is rich, so filled with statuary and paintings, and everything that is æsthetic and ancient, that one fancies if any land should be like Paradise it ought to be Italy. I have got several extracts, made with great care, some of which I will read to you, though your time will not allow me to read all. Lord Macaulay, the great historian, and a man not very hostile to Romanism, thus describes what Italy was before the Reformation:—"During the generation which preceded the Reformation, that court"—that is, the infallible court of Rome—"had been a scandal to the Christian name. Its annals are black with treason, murder, and incest. Even its more respectable members were utterly unfit to be ministers of religion. They were men like Leo X.; men who, with the Latinity of the Augustin age, had acquired its atheistical and scoffing spirit. They regarded these Christian mysteries, of which they were stewards, just as the Augur Cicero and the Pontifex Maximus Cæsar regarded the Sybilline books, and the pecking of the sacred chickens. Among themselves they spoke of the In-

carnation, the Eucharist, and the Trinity, in the same tone in which Cotta and Velleius talked of the Oracle of Delphi, or of the voice of Faunus in the mountains. Their years glided by in a soft dream of sensual and intellectual voluptuousness. Choice cookery, delicious wines, lovely women, hounds, falcons, horses, newly-discovered manuscripts of the classics, sonnets, and burlesque romances in the sweetest Tuscan, just as licentious as a fine sense of the graceful would permit; plates from the hand of a Benvenuto; designs for palaces by Michael Angelo; frescoes by Raphael; busts, mosaics, and gems, just dug up from among the ruins of ancient temples and villas—these things were the delight, and even the serious business of their lives."

Sismondi, who writes of Italy at a subsequent period, says, "All effort of the human mind was considered an attack against the government; all liberty of writing or printing was forbidden; all public discussion was interdicted. Nothing obtained respect but the vilest abuses; civil liberty was openly violated; men suspected not of guilty actions, but of liberal opinions, were exposed to the most painful death, not as punishment, but torture. The convents themselves had their paid assassins. The state of the Church during the whole of this century might be compared to a great desert, which no spark of life was suffered to cheer or animate."

Quinet, describing the same country three hundred years ago, says: "The Inquisition had stifled every

semblance of life or motion in Italy. Mathematics were condemned, physical science interdicted, geometry excommunicated, that it might be proved to the world that if Italy is arrested in her progress towards perfection—if she ceases to produce—it is because every outlet is closed, and life itself condemned to perish for want of renovating care." You recollect the case of Galileo. He asserted that he had discovered what all science demonstrates to be fact—that the sun is the centre of our system, and that the earth, as well as revolving on her axis every twenty-four hours, revolves in her orbit round the sun every three hundred and sixty-five and a quarter days. Well, because he said so, all the Bishops and Cardinals of Italy, and the Pope himself, pronounced that he had spoken heresy, and that he must retract the heresy, and assert what he himself demonstrated to be false—that the sun, so many times greater than the earth, takes the trouble to revolve round the earth, in order to save the earth the trouble of revolving round him. Galileo was driven, by terror of the Court of Rome, to say so, but as he went out from the place, he said, "Nevertheless, the earth does move round the sun." But then he dare not proclaim it; he dare not publicly and officially assert it. But what a terrible system is that which makes a false interpretation of the Scriptures to upset a fact which vindicates its truth by its accuracy!

And if we come down to later periods, we shall

hear what is said of Italy, then. For instance, Quinet writes: "Popery, false to its promise, sits down unrepentant amidst the universal death which extends from Calabria to the Alps." This was before Victor Emmanuel got hold of it, of course; he has only had it very lately, and a change may be wrought politically, but it cannot be wrought morally, while Romanism continues the religion of the country. Then Quinet continues, "Clandestine marriages meet with no opposition; permission to marry is given with as much facility as a passport, and with this passport the priest of the parish gives the nuptial benediction. In the higher classes of society ignorance and idleness are as general as at Venice. The young men who read confine their studies to the lighter poems of Voltaire."

Lady Morgan, who died the other year, writing of Italy, says: "The avenues which lead to St. John de Lateran have no parallel in the history of desolation. St. Paul's and St. John's rise on the dreary frontiers of the infected deserts they dominate, like temples dedicated to the genius of malaria. The Cardinals govern by cabal, and all places are disposed of through their mistresses. The people, without domestic habits, live like the commoners of nature, satisfied if bread and church ceremonies sustain nature, and amuse it. The women of all ranks are divided into vestals and concubines, shut up in a convent, or let loose upon society, free from the duties of maternity and the ties of marriage. Assassination was a deed of nightly occurrence."

The Abbé de Lamennais writes: "Even religion seems to have done nothing during ten centuries but build itself a vast sepulchre. There seems to arise from Rome some indescribable vapour of the tomb, which lulls to rest and sleep, soothing the soul to dreams of eternal slumber. We may live there with the hope of death, but never with that of life; for there exists not in the place a shadow of vitality—no movement save that secret agitation caused by the hidden multitude of small interests which crawl and creep in darkness, like the worms amid the gloom of the sepulchre. Power and people all appear like shadows of the past. The queen of cities, throned in the midst of a wilderness, has become the city of death, who reigns triumphant in all his majesty."

Again, in Rome, the mistress of the world, the capital of civilization, where there is a priest for every seventy-five people; where there are 365 public churches—a church for every day of the year; a teacher of some sort, including monks and nuns, for every thirty people—in Rome no Protestantism is tolerated. The English Church was turned out long ago. The Scotch Church thought they could stand where the Church of England failed; but they found out that they must yield, and go outside the walls, as a noxious weed, which would corrupt the pure and beautiful air of that exquisitely chaste and moral city. Let us hear what another writer says of Rome, a city which has present in the midst of it the Vicar of Christ himself, the infallible representative of

heaven. If ever a city had a chance of developing heaven upon earth, it surely has been that city. But what is the result? Briffault says: "In Rome, among other places of Italy, it is common to pray to Mary to favour all the bad desires engendered by the worst of passions. Does not the brigand place beneath the invocation of the Virgin his deeds of murder and rapine? Does not the courtezan think her duty done when she has veiled the image of the Madonna which decks her boudoir? Does not the rosary hang at the assassin's girdle, side by side with the dagger and stiletto? Does not the bandit's peaked hat display a goodly show of blessed images? Does not the scapulary cover the breast where crime is engendered? No one would dare to ask of a man what the Roman dares to beg of the 'Holy Mother of God.' What has the Church done to stay such shameless deviations? Has she not, on the contrary, by her complacency authorized those superstitious beliefs which submit to her dominion the multitude thus weakened and degraded?"

In the words of Sismondi, "The Italians are nourished from infancy to old age with the poison of corruption. A profound pity for the fate of this nation, so cruelly debased by man, so richly endowed by nature, must be the result of this examination."

Dr. Baird writes: "What is absolutely confounding is the fact that in proportion as you approach the city of Rome, come from what end of Italy you may, bad government, physical desolation, ignorance, irre-

ligion, vice, and crime, all increase. When you reach Rome you will find less of true piety and purity of morals than in any other city in Christendom; yet this city is the abode of the so-styled Vicar of Christ."

Malte Brun observes: "The universal taste for the *farniente* is not wholly to be attributed to the influence of climate. It is to a moral rather than to a physical cause that we must have recourse to account for the change in the mass of a people which has preserved no vestige of the activity and power of its ancestors. Who has not remarked the annoyance with which the beggar demands the price of his importunity? He thinks his destitution gives him a right to the charity he implores. This idea leads to another—that beggary is a trade, a kind of lawful occupation; shame has no longer access to his soul; and if begging procures him a subsistence he prefers it to work. We cannot be astonished that where mendicity has become a profession, highway robbery is also followed as a profitable trade. Those great plague-spots of Italy, brigandage and beggary, are spread over the kingdom of Naples as well as the Papal States. Every man carries a carabine, and hangs round his neck the image of the Virgin or of the Holy Child."

Briffault says: "The Church encourages idleness. The money which could be employed by the poor in procuring comfortable clothing is absorbed by offerings and devotional exactions. Thus, in that pious city, so

full of the ministers of religion, we find an entire population driven by fever and consumption to the hospitals. This abject race mix up with their trade of begging rapine, espionage, and intrigue. At the very gates of Rome the country is infested by armed brigands. Of all Italian countries the Papal States remain the most infested by brigands."

Lady Morgan, from whose writings I have already quoted, writes, "Let the traveller in Rome examine the vortex of European wealth sunk into abject poverty; let him remark the silent desolation of the streets, the poisonous solitude of the environs, the faded splendour of the palaces, the accumulating ruins of mean edifices, the total absence of commerce, the hopeless struggle of lingering industry; let him watch the melancholy dejectedness of the lower classes, the complacent look of the prelates, the hypocritical but cunning obsequiousness of the priests, the more timid and servile humiliation of the laymen, the destitution of the multitudinous mendicants, the freezing discontent of the nobles, beggared by the mismanagement of the overgrown populace; in short, let him extend his glance through every rank of society, from the Pope to the mendicant friar, from the senator of Rome to the lay beggar, and let him ask himself in which of the classes of the Roman citizens he would willingly and preferably enrol himself."

Sismondi says, "Would you entrust your honour, your fortune, to those mendicant monks, or those

Jesuit priests; even to those Cardinals seated at the theatre with dissolute women? Who is to be accused of these evils? Is it the country itself, the soil, the climate? No; in that unhappy land, everything from the hand of the Almighty is bright and brilliant; everything beneath the control of man wretched and miserable. Are we bound to accuse the present race of Italians? History protests against the accusation. The name of Roman awakens two distinct ideas, whether we apply it to the days of ancient or modern Rome,—the man of nature still pagan, or the man of civilization perverted by Romanism."

Niebuhr says, "The Italians, as a nation, are walking dead men. Intellect and knowledge, any idea which makes the heart throb, all generous activity, is banished from the land; all hope, all aspiration, all effort, even all cheerfulness, for I have never seen a more cheerless nation."

Lord Macaulay, the eloquent historian, was a very liberal, and in some things latitudinarian thinker; but a powerful intellect, an impartial historian; and therefore a testimony from him on the subject of the influence of Romanism is invaluable. He says, "To stunt the growth of the human mind has been the chief object of the Roman Catholic Church. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have,

under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert; while the whole Continent round them is in a ferment with Protestant activity and enterprize." Here is a testimony I think most conclusive.

Carlyle also, the powerful but in some degree eccentric writer, makes some similar remarks in his

Life of Frederick the Great. "Austria, Spain, Italy, France, Poland—the offer of the Reformation was made everywhere; and it is curious to see what has become of the nations that would not hear it. In all countries were some that accepted: but in many there were not enough, and the rest, slowly or swiftly, with fatal, difficult industry, contrived to burn them out. Austria was once full of Protestants; but the hide-bound Flemish-Spanish Kaiser element presiding over it obstinately for two centuries, kept saying, 'No; we, with our dull, obstinate, Cimburgis's underlip and lazy eyes; with our ponderous Austrian depth of habituality and indolence of intellect, we prefer steady darkness to uncertain new light! and all men may see where Austria now is. Spain still more: poor Spain going about at this time making its *pronunciamentos;* all the factions, attorneys in its little towns, assembling to 'pronounce' virtually this, 'The old is a lie, then; good heavens, after we so long tried hard,—harder than any nation, to think it a truth; and if it be not rights of man, red republic and progress of the species, we know not what now to believe or do, and are as a people stumbling on steep places in the darkness of midnight!' They refused Truth when she came; and now Truth knows nothing of them. All stars and heavenly lights have become veiled to such men; they must now follow terrestrial *ignes fatui,* and think them stars. That is the doom passed upon them.

"Italy, too, had its Protestants; but Italy killed

them—managed to extinguish Protestantism. Italy put up silently with practical lies of all kinds, and shrugging its shoulders preferred going into dilettantism and the fine arts. The Italians, instead of the sacred service of fact and performance, did music, painting and the like, till even that has become impossible for them; and no noble nation, sunk from virtue to *virtu*, ever offered such a spectacle before. He that will prefer dilettantism in this world for his outfit shall have it, but all the gods will depart from him; and manful veracity, earnestness of purpose, devout depth of soul, shall no more be his. He can, if he like, make himself a soprano, and sing for hire, —and probably that is the real goal for him.

"But the sharpest cut example is France, to which we constantly return for illustration. France, with its keen intellect, saw the truth, and saw the falsity in those Protestant times, and, with its ardour of generous impulse, was prone enough to adopt the former. France was within a hair's breadth of becoming actual Protestant. But France saw good to massacre Protestantism, and end it in the night of St. Bartholomew, 1572. The celestial apparitor of Heaven's chancery, so we may speak, the genius of fact and veracity, had left his writ of summons: writ was read, and replied to in this manner, and the genius of fact and veracity withdrew—was staved off, got kept away, for two hundred years. But the writ of summons had been served; Heaven's messenger could not stay away for ever. No, he returned duly, with accounts

run up, on compound interest, to the actual hour, in 1792; and then, at last, there had to be a Protestantism, and we know of what kind that was.

"Nations did not understand it, nor did Brandenberg more than the others; but the question of questions for them at that time, decisive of their history for half-a-thousand years to come, was—Will you obey the heavenly voice, or will you not?"

I have thus gone over the leading nations in Europe: let me add another contrast which is very curious, and very significant indeed. It is the question of births. In London, illegitimate births are 4·2 per cent.; in Paris, 48·4 per cent.; in Brussels, 53·1 per cent.; in Munich, 98·0 per cent.; in Vienna, 116·2 per cent.; and in Rome, 260·6 per cent. The contrast is fearful—4 per cent. in London, 260 per cent. in Rome.

Let us turn to the statistics of murderers. In Belgium the average murders a year are 84, or 19·3 in a million. In Ireland they are 130, or 19·8 in a million. In France they are 1089, or 30·7 in a million. In Austria they are 1325, or 36·3 in a million. In Bavaria they are 311, or 68·3 in a million. In Spain they are 250 in a million. In the Papal States they are 339, or 113·1 in a million—the largest proportion of all. In England, 4·1 in a million, per annum.

Surely this is a decisive answer to the question of this Lecture. For two great moral crimes Rome has the precedence, and stands unrivalled. In England

and Wales the average murders a year are 72—that is in one respect a large number—or to put it otherwise, yearly murders in a million are 4·17; a small proportion, as you will see, when compared with the others, and especially with the Papal States.

What is the logic of all these facts? Surely, that righteousness exalts a nation, and that superstition is the curse and calamity of any people.

What are the Ritualists doing? Opening the way to return to the bosom of a system of which these are disastrous and awful fruits. Surely they cannot have studied this system as it has been my lot, and duty, and pursuit, to study it, or they never would try to make the downward path slope more sharply, or to smooth it, and beautify it, and glorify it, in order that thousands of people may tread more rapidly till they arrive at the ultimate stage, and find themselves under the jurisdiction of the Church of Rome. These Ritualists are fearfully mistaken in their estimate of that system. They see the outward beauty; they cannot penetrate and see the inward corruption. They admire the spires that sparkle in the first rays of the morning sunshine, and retain the last beams of the evening sunset; but they cannot see that under these spires are dungeons, deep, dark, and terrible, in which many a martyr has agonized and died, because he would not worship the Virgin Mary. They see the fair exterior, but they know nothing of the secrets of the prison-house within. An incident is recorded of Alexander the Great, that

may illustrate concisely what I mean. In classic story it is said that an Indian prince sent to Alexander the Great as a present, which was the custom then, a beautiful woman, described by the narrator as being lovely as the dawn, gorgeous as the sunset. But it was noticed by the observer that what distinguished her was a certain rich perfume in her breath, delicious as that of Persian roses. Alexander fell in love with her, and wished to be married to her. But one of his physicians, celebrated for his great attainments, discovered a terrible secret,—that this beautiful woman had been nourished with poisons from her birth, until her whole nature was infected, and she the deadliest poison of all; so that her love was poisonous, aud her very touch was death. Alexander was saved from destruction.

These Ritualists admire the woman that sits upon the seven hills; they think her so lovely, so beautiful. I warn them—I wish that my warning might be as successful as the warning of the Macedonian monarch's physician—that her breath is poison, her touch is death, her end destruction, for the whole system has been nourished for a thousand years on the deadliest of poisons.

Thank God for an open Bible in our own dear mother tongue; the Protestant faith still taught; the privileges we enjoy still unabridged; and let each and all of us determine that not only will we not go back to Rome ourselves, but we will try to keep everybody out of its reach who may be assailed by its

propagandists, or leaning toward a system so unscriptural, unholy, and destructive in its effects.

It seems forgotten in these days that Romanism is not merely an erroneous system, but the great apostasy foredoomed of God; that not only does it mislead and corrupt, but that on all who court, and caress, and patronize it, sore judgments are denounced from heaven.

God will not bless a worship that imports into its use rites from Rome, and He will not bless a policy or a politician who sacrifices on the altar of a seeming expediency those everlasting duties and principles which are for all times and all places. The last great conflict is at our doors. Thanks be to God, we have no reason to doubt what the issue will be.

RITUALISM,

THE HIGHWAY TO ROME.

LECTURE XI.

IS PROTESTANTISM A FAILURE?

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LECTURE XI.

IS PROTESTANTISM A FAILURE?

THE subject on which I address you to-night is, as announced, an answer to the question, Is Protestantism a failure? We found in the last Lecture that Romanism is a failure. It has failed where its success ought to have been eminent; it has corrupted where it ought to have converted and purified. It has perverted the most splendid faith into an apostasy, that facilitates the ruin, not aids the recovery and the restoration of mankind. Can any such a verdict be pronounced upon that blessed religion which it is our privilege and our joy to possess?

Before we try to answer this question, it is necessary to state what Protestantism is. The name is unquestionably recent, but the thing is ancient as the days of the apostles themselves. The Church of Rome constantly tells us, "As your name indicates, you Protestants are a modern sect." But our answer to that is a very simple one. The recency of a name

does not necessarily involve the recency of the doctrine or the thing it covers. For instance, the name "Trinity" is not older than the third century; but the truth of the Trinity begins at Genesis, and does not end at the Apocalypse. We might retaliate on the Roman Catholics,—the name "Transubstantiation" was not applied to the Lord's Supper till the seventh century. Very well; if the recency of a name proves the recency of the thing, then Transubstantiation is seven hundred years too late to be evangelical, and scriptural, and true. So we argue that the mere recency of the name "Protestant" does not necessarily imply the recency of the doctrine which it covers.

What are its distinguishing features? First, that the Bible, and the Bible alone, is the religion of Protestants. The Confession may be true, the Articles may be scriptural, but neither of these is the Protestant rule of faith. It is, "What say the Scriptures?" "To the law and to the testimony." A Protestant gives more weight to a single text in the Bible, than he does to all the folios of all the Fathers put together. When the Protestant looks for the evidence of his creed, he does not search the Fathers, or read the canons of ancient councils, or trouble himself about what most men say, or care what the best men think; he brings all to the test of the divine and inspired record. What is there is true, if all men should disavow it; what is not there is not necessary to salvation, though the whole world should

assert it. A Protestant's religion consists of Christ alone, his Atonement, his Priest, his Prophet, his King, his Sacrifice, his Saviour, his Lord, his Example, his all. An atonement so complete, that to attempt to add to it is to try to increase the splendours of noon by the light of the farthing taper; an example so perfect, that it is the great standard to which we should continually strive to adjust our own life and character; and an intercession so efficacious that it alone is heard in heaven, and no other intercession at the right hand of the Father is either necessary or tolerated.

This Protestantism I have thus briefly defined is the parent of liberty of conscience, liberty of worship, the liberty of the press—all the liberties that have made our country, by their triumph and by their continuance, what that country now is. It is the Bible without any clasp whatever; the conscience with no lord but Christ; the life with no example to imitate as perfect but that of Christ; worship pure, severe, spiritual, evangelical; ministers, not priests; sacraments, not sacrifices; places of worship not made to attract the eye and please the taste by variegated colours, and figures, and images, and paintings, but so arranged that the greatest number can see most clearly and hear most distinctly the preacher while he leads their devotions, or speaks in the name of God as an ambassador from Christ. Protestantism is not the innovation of what is novel, but the restoration of what is old. Martin Luther did not create a new religion in 1517; he dis-

interred the ancient religion which the sextons of Romanism had buried under a heap of rubbish, ceremonies, and traditions; and presented to Europe not a new faith, but the old faith purified, disinfected, in all the splendour and perfection of its first inspiration by the Holy Spirit of God. If the question should be put, as the Roman Catholics often do put it, Where was your religion, if you say it was in existence, before Martin Luther? The best answer, I think, and the most succinct ever given, was by an Irish clergyman when an Irish priest asked, Where was your religion before Martin Luther? The answer was, Where was your face before it was washed this morning? The washing of your face does not make another face, but it lets the true face be seen.

I was wandering on the banks of the Lake of Geneva, that most beautiful and charming scene, resplendent like a mirror within the setting of the everlasting hills. I noticed that the Rhone comes tumbling down an immense distance, through sand, and clay, and fragments of ice and snow, and decayed vegetation of all sorts, till, before it falls into the Lake of Geneva, the Rhone is a stream as muddy almost as the Tiber. But after it has fallen into the Lake of Geneva, it emerges at the other end, where the town of Geneva stands, most beautifully clear, with an exquisitely blue tint, reflecting the colour of the skies, limpid and pure, disinfected of all the taint of mud, and earth, and decaying vegetation that distinguished it before it entered the

lake. The Romish religion, by the lapse of centuries, had contracted defilements, corruptions, superstitions of every sort. The Reformation was to it what the Lake of Geneva is to the Rhone. It came there a muddy and corrupted current; it emerged from the Reformation a pure and beautiful stream. Suppose one conceived what Æsop and Phædrus imagined in fables—namely, dumb things speaking—suppose the Rhone, before it enters the Lake of Geneva, to call aloud to the Rhone as it emerges from the Lake of Geneva, "What do you mean? You are not the ancient Rhone; you are an upstart, coming out of the Lake of Geneva." What would be the answer of the Rhone that comes out from the Lake? "I am not an upstart; I am the real Rhone; and all that the Lake of Geneva has done to me has been to take away the mud, the clay, the decaying matter by which I was encumbered, tainted, discoloured, and to restore me to the ancient brightness and purity I possessed when I came forth from the fountains in the everlasting hills." Protestantism is the ancient religion filtered, purified, restored; it is not the intrusion or the innovation of a new religion previously unknown to mankind, or having no origin in the inspired Word of God. In other words, the Reformation was the purification of what was defiled, not the creation of what was never before known.

The Protestant religion does not undertake to convert the whole world and every individual in it. The Bible does not undertake so much. It states dis-

tinctly that it is for the conversion of a people in the world, and the making them not of the world. The world lieth in wickedness unto the end. And therefore if Protestantism does not universally triumph, if it has not embraced within its influence every unit of mankind, it has not failed. We are able to shew that just in proportion to its spread, the depth of its influence, and the intensity of that influence, the result has been that light, and love, and truth, and purity, and righteousness, have prevailed and dominated among mankind. Where Protestantism prevails most widely, and strikes its roots most deeply, there freedom ever finds its firmest footing, humanity its most enthusiastic champion, and true religion its best and its holiest altar.

Protestantism is not intended to bring on the millennium. I do not think it will succeed in doing that. I expect the shadows to deepen, multiply, and blacken, not the skies to become brighter, till that Sun arise under whose wings there is healing. But in proportion, we say, as Protestantism has spread, in proportion as its influence has been felt, patches of sunshine, reminding us of the everlasting summer, have appeared upon the earth; and influences as beneficent as they are pure have permeated the masses of society, and made large sections of the world holier, better, happier, because an open Bible, a preached gospel, a pure apostolic Christianity, have been proclaimed in the midst of them.

Another effect and fruit of true Protestant Christianity is, that it gives to man his proper place of

greatness, and position, and responsibility. In the Roman Catholic Church the individual is a mere cog in a wheel, a mere crank in the machinery, a passive recipient of what the priest says. He hangs upon the priest for pardon; he looks to the priest to open the doors of heaven, and to shut with his keys the gates of hell; he is part and parcel of a gigantic system, with no sense of individual responsibility before God or before mankind. Now the very first thing that Protestantism did was to roll away all sense of responsibility from the feet of the priest, from the steps of the Church, from the altar of the cathedral, and to lay that responsibility before God, in reference to a judgment-seat, in the prospect of an eternity to come, at the door of every man's conscience, in the sight of God. And the consequence of this has been, that there is a sense of individual responsibility and duty in Protestant communities which is a total stranger wherever Roman Catholicism dominates and puts forth its greatest power. If you search for fanatics, for devotees, for self-torturers, for men whose life is a perpetual sorrow, and whose prospects are interminable gloom, you find them in the ranks of the Benedictines, the Franciscans, the Dominicans; in monasteries, in convents, under the shadow of the Church of Rome. But if you want to find the men who know their rights, and have the heroism to defend them; who know their duties, and feel their responsibility for doing them; if you want to find men sober, calm, self-

possessed, intelligent, who not only believe, but can give an answer conclusive and final for the faith that is in them, you must go not to Franciscan convents, nor to Dominican monasteries; you must go into the villages of England, or the parishes of Scotland. And when you see the contrast between the Scottish peasant and the Russian serf, the Italian lazzaroni or the Austrian boor, you will understand what a contrast there is between the subjects of a pure, spiritual religion, and the poor, unconscious, irresponsible serfs of the Roman Catholic Church.

We shall find that of all religions, of all types of Christianity, if I may use that phrase, Protestantism has done most and feared least in connection with science, literature, and the higher departments of intellectual pursuit and cultivation. Rome invariably in her history has repressed the clearest discoveries of science which touched or contradicted her anile traditions handed down from generation to generation. As I mentioned in a previous Lecture, when Galileo discovered that the earth moved round the sun in 365¼ days, the Pope was alarmed, the Cardinals were in convulsions, the Church believed that a new and deadly heresy was broached; and they had not the magnanimity, because they had not the power, to answer Galileo, and prove that his inductions were wrong; but they had the power—a power which they have always most gladly and enthusiastically exercised—to cast him into prison, and to keep him there until, in a moment of weakness, he

recanted the glorious truth he had discovered, because the Church denounced it as heresy. And yet, while his weakness was seen, and is to be lamented, there was underlying it the firm and thoroughly made-up mind; for he said softly, audible to his friends, as he left the tyrant inquisitors that compelled him to recant,—"But it does move round the sun after all." And so it does, and so science long ago settled it. There is an Archbishop in Ireland, a very troublesome one—Archbishop Cullen, who has lately been made a cardinal by the Pope, and what do you think he believes? He actually believes that the sun is so courteous, so polite, so civil, that he takes the trouble to walk round the earth every day in twenty-four hours, to spare the lady earth the trouble of walking round him, and making a very weary and troublesome journey. And he has not hesitated to state that Galileo was a heretic, and the Pope of that day was infallibly correct when he pronounced him to be so. Pope Pius the Ninth, in his late Encyclical, of which I have a copy, declares that whatever science pronounces which is not in harmony with the traditions of the Fathers, the canons of Councils, and the mind of the Church, is to be repressed, and its advocates put down as guilty of insurrection against the Church, and heresy in the sight of God. Such a Church is the enemy of science. But on the other hand, where do we find cordially welcomed brilliant discoveries in the heights, and no less brilliant discoveries in the depths? Where

do we find most heartily welcomed the discoveries of worlds in the heavenly spaces, and of living organisms even in drops of water? Where do we find the unerring calculus that tells you where a planet shall be hundreds of years hence, and that fixes the very second when there shall be an eclipse of the sun or of the moon twelve months before that eclipse takes place? Where do we find the genius that fastens the elastic vapour to the paddle-wheel or to the locomotive, and carries whole villages across the ocean and across the land, with a speed so marvellous and so exact? Where do we find the power that speaks with electric whispers across three thousand miles of sea, till words in London are in a few minutes echoed in New York? Where do we find the brilliant discovery that disarms the knife and the lancet of the surgeon of all the terror and the agony they have been known to inflict? These are the triumphs of a nation where the Bible spreads its gleaming page in the sunshine, where no priest's shadow can darken it, where no inquisitor can put a padlock on it, where conscience is free as the winds, and the liberty to express the inmost convictions of conscience so entire that no *Index Expurgatorius* or *Index Prohibitorius*, or foolish Pope, or anile Cardinal, or stupid tradition, can repress with momentary success the expression of what one believes to be true; or the cultivation of the science of which all these brilliant facts are the offspring, the certain and continuous offspring. Wherever Protestantism most deeply extends and prevails, there science has its

widest sphere, its greatest welcome, and its most splendid victories. So far, then, Protestantism is not a failure.

But these are not all its results. Its greatest influence is on Romanism itself. This is remarkable. When Romanism was alone, it was an insupportable tyrant; it shed round it a despotism intolerable to mankind. It made an emperor stand three days and three nights in the snow doing penance, before the apostate priest in Rome would receive him to kiss his foot. It has thrown England, before now, under an interdict; it has dictated to kings, cabinets, and parliaments, what they shall do, and threatened them with anathema or excommunication if they refused to be the mere tools of the superstitious despot that reigns at Rome.

But since Protestantism so widely prevailed Romanism has been immensely, if not diluted in its wickedness, or at least repressed in the development of that wickedness. The Pope's power to interfere with cabinets, kings, parliaments, and nations is almost gone. The talons of the "wild beast" exist, but his strength to strike, and the opportunity of striking, are vastly modified or gone for ever. Even the profligacy of the Romish priesthood is less conspicuous than it was in mediæval times, when priestly profligacy was connived at as part and parcel of the sacerdotal functions. This dilution of its *virus*, this repression and curbing of its power, this restriction within bounds, to an extent unknown for fifteen centuries, is no slight, though indirect, contribution on

the part of Protestantism to the well-being of mankind, to liberty of conscience, and liberty of speech. The mind of man having been emancipated, the Pope has no power now to determine what you shall print and what you shall not print. He claims the power, and he tries to execute it. He still retains his *Index Expurgatorius*, and an *Index Prohibitorius*, and frequently he puts certain books he dislikes in that *Index*. Merle d'Aubigné's *History of the Reformation*, a very beautiful and instructive book, has been placed in the *Index*, so that nobody must read it, save at the peril of his soul's salvation. But what is the result? If the Pope puts a book in the *Index* the booksellers will give the author more, because the Pope has given it an admirable advertisement; it extends the knowledge of the book, it adds to the celebrity of it; and what the nations of old feared as an awful judgment, Paternoster Row will hail as one of the finest advertising media in the world. The printing press exists in spite of the Pope; there is not one printer the less in consequence of his antipathy to it. There is also liberty of conscience, of preaching, and of speaking everywhere, except in a little corrupt and ill-kept village in Italy. which was once Rome, restricted within very narrow limits, and containing a very small population, chiefly nuns, monks, priests, bishops, cardinals, and an old man called the Pope. But out of that little narrow spot people may print, and preach, and proclaim the inmost convictions of their souls. They may en-

counter refutation and opposition, but no Pope, prelate, or priest can put them down, or repress the utterance of what they believe to be the truth of God. Now this is a very great blessing. But it was not always so. It is only three hundred years since the founders of the English Church were burnt with green faggots in Smithfield market. It is only three hundred years ago since in Scotland the murders, and burnings, and proscriptions of the Church of Rome made its name infamous wherever there was a sense of justice, of humanity, or truth. All over the Continent, before Martin Luther rose, and the priests were detected impostors, where they had been accepted as gods, no one dared to murmur a word against the Pope. When the Pope fulminated his Bull against Martin Luther, he was the first man that dared to do a deed which has spread its echoes and reverberations over the length and breadth of the whole world. He deliberately lighted a bonfire opposite the western gate of Wittenberg cathedral, asked the people to meet round him, and hear his testimony against the Pope's Bull, and to see how he would treat it; and then and there he cast the parchment into the bonfire, and stood looking on till it was burnt to ashes. The shock to Rome communicated from that monk's act endures. In Germany you can preach the truth without interference; in France also the restrictions are few; in Belgium they have a free constitution politically, though the priests have still great power, and wherever they can, they interfere with preaching

the Gospel, and try to do mischief. I saw the people in the ancient city of Bruges plainly worshipping and kneeling before a statue of the Virgin Mary, there the object—I use the word deliberately—of adoration. I said to the landlord of the hotel where I was staying, "I speak very bad French, but I think I could tell the people the way to heaven in French. Would they allow me to go and stand in the Marché"—the market-place, where the people chiefly congregate—"and tell them of Jesus Christ, the Way, the Truth, and the Life?" The landlord said, "Certainly not, sir; your life would not be safe. If you will preach the Virgin Mary, they will come round you in crowds, and be greatly pleased; but if you venture to preach Christ, or say anything about him, they will attack you."

Such is the bondage that exists in a country which has all the advantages of a free constitution. This has been put an end to in other nations. In Belgium, however, the power of the priests is still considerable. I was walking along the road to Brussels one day; I heard the tinkling of a bell in the distance, and as the sound drew nearer, I saw an acolyth approaching and ringing the bell, and another priest carrying the Host,—that is what the Ritualists and the Roman Catholics believe to be the body and blood, soul and divinity of the Son of God,—in a little box called a *pix* or a *monstrant*. As the priests came along the road, the people fell down upon their knees. I saw the maid servant stop sweeping, and fall down upon

her knees; I saw the men in the street—drivers of vehicles, soldiers, people of all sorts—fall upon their knees on either side of the road. I determined that, as a Protestant, I never would go down on my knees or seem to worship a wafer, as if it were the Son of God. But I would not, on the other hand, insult the superstitions of the people if I could avoid it. So I walked as quickly as I could across the street, and took shelter behind the linden trees for a short time till the procession had passed by. A gentleman who saw me said, "You have had a narrow escape; for if the priests had seen you they would have been sure to set the mob upon you." Thus sacerdotal proscription still exists, even in the nineteenth century. Protestantism has put end to this persecution and intolerance over nearly all the nations of the earth; and only here and there, as in some nooks of Belgium, and no doubt in Spain, we find this persecuting spirit, just as after a dreary winter we find patches of snow in sheltered places, which the sunbeams have not reached and dissolved.

Trade, commerce, and industry, prosper in Protestant countries. This is matter of historical fact. See the indolence of the Spaniard; the Italian satisfied with olives, and maccaroni, and sunshine, and church ceremonies, and working scarcely more than a West Indian slave. Only in a portion of Belgium, namely, Liége, the people are industrious, and seem to work with heart and energy; but that is where the remains of the Protestantism of Holland, to which

Belgium was once attached, still linger and exert their influence. It is not certainly in Roman Catholic, but in Protestant countries, that we find the greatest triumph of commence, trade, agriculture, and industry at large. Mendicancy in a Protestant country is not a virtue; laziness is not regarded as piety, and beggars are not respected and reverenced as if they were saints. Where do you find millions of ceaselessly revolving spindles? Where do you hear the incessant clank of productive machinery? Where do locomotives, the electric telegraph, the steam engine, put forth their greatest and most productive powers? Whose, I ask, are those fleets of merchantmen that whiten every sea, and spread their sails in every wind, exchanging the products of every country, and bringing home to us the riches of the East and the West, and carrying our manufactures to all lands? Where are these things found? In England, in Scotland, in Protestant Germany, in America. That is pre-eminently where Protestantism has created a free, a God-fearing, an independent people. There science finds its patronage; there industry its encouragements; there trade rises to the highest and noblest development. These are not mere guesses, they are facts that can be ascertained by the simplest and most superficial inquiry.

Where is the Word of God most circulated? You have no idea how much of all we enjoy has come out of that teeming and inexhaustible spring, the Word of the living God. Shut the Bible, and your liberties

will soon die. Let a Ritualist or a Romish priest put a clasp upon your Bible, and a restraint upon your conscience, and you will soon find a despot putting his foot upon your neck, and depriving you of all your civil, after you have been denuded of all your spiritual liberty. What country least fears an open Bible—nay, not fears it, but welcomes it, spreads it, expends its wealth in printing it in every language, and circulating it in every land? Certainly not Italy, even under Victor Emmanuel; not France, not Belgium, not Spain. The Pope has spoken in his last Encyclical, with infallible authority, from the chair of St. Peter, and has recorded his deliberate decision that all Bible societies are "pests"—that is the phrase he uses—and to be put down as interfering with the orthodoxy of the Holy Catholic Church. Go to Earl Street, and you will find that the Bible Society is printing millions of Bibles in every language spoken among mankind, and selling them at the cheapest price. In the days of Wycliffe, before the invention of printing, it has been calculated that the price of a Bible, a whole Bible, would have built one of the arches of old London Bridge. Such was the value of the Bible then. I can now get a Bible for fivepence; a very beautiful one for tenpence; and a few pence more will buy a Bible as clear in paper and type as you can possibly desire.

With all our faults, I believe there are few homes in our country in which there is not a Bible. George the Third said—"God grant that the day may come,

and that I may live to see it, when every English home shall have a copy of God's Holy Word." I believe that wish is nearly realized, for there are not many homes in which we may not now find a Bible.

In what land do we find Sunday Schools, and Ragged Schools, and Day Schools, and Refuges? There is no such thing in Italy, unless it be since the priests got notice to quit. There are scarcely such things in France, except where the Protestant *pasteurs* of the old Huguenot Church sustain them. Cardinal Wiseman asserted that when we destroyed the monasteries under Henry the Eighth, we destroyed the schools that instructed the people. But what was the nature of a school attached to a monastery? It was of the most wretched type: all that the poor scholars learnt in it was how to go through church ceremonies, and to chant certain portions of the mass; beyond that, they were left in the intensest ignorance.

Lord Shaftesbury, a Protestant nobleman, has done more to elevate the masses, to educate the people, to lighten the pressure of labour, to purify the springs of knowledge, and to rescue the down-trodden from destruction, than all the Popes that have reigned in Rome for a thousand years. I make no exaggeration, it is sober truth.

Where is the glorious Gospel most purely preached? Before the Reformation preaching was almost unknown; the priests were not ordained to preach. The ordination of a priest, as shewn in the *Pontificale*

Romanum, is not that of a Christian minister. There is put into his hand by the bishop a *paten* that holds the consecrated wafer, and the cup that contains what he believes to be the very blood of Christ, and he is told,—"Take thou authority to offer up the Sacrifice of the Mass for the sins of the living and the dead." Now this is not a commission to preach the Gospel at all. Hence, before the Reformation, preaching was excessively disliked. Truly shocked was the cultivated Leo the Tenth—who preferred Virgil any day to St. Paul, and the Odes of Horace to the Psalms of David, while he lamented that the Evangelists wrote Greek not so pure as that of Plato—when he heard that Luther had ventured to preach the Gospel, and that if he (the Pope) did not interfere, and put him down, all Germany would be detached from the Roman Catholic Church. The Pope said—"Oh, let him alone, it is some mad monk who has begun to preach, and if you will only let him alone, it will die out." Luther continued to preach, though his first pulpit was a plank of wood across two supports, in the market place of Wittenberg; and on that plank of wood he preached sermons such as have not been preached in modern mediæval pulpits of carved stone, for the last three hundred years. But when he went on preaching, and the power of his preaching was more and more felt, the Pope said—"This will not do; I will give this monk a little smell of fire, and see if that will bring him to his senses." He tried the experiment, but he found he had to do with a man

who did not fear flames of fire or Pope's curses, engaged as he was in God's work. When Luther was going to the city of Worms, a friend said to him, "Pray do not venture to travel from Wittenberg to Worms; if you do so you will be killed." Luther said—"If there were as many devils in Worms as there are tiles upon its houses I would go there and preach the Gospel." And when they put him in prison, he set to work and translated the Bible into the magnificent German tongue, and that German Bible was—next to his own preaching—the motive force that uprooted the Papacy throughout Germany. The preaching of the Gospel was really unknown before the Reformation. Up to the fourth century it existed. Chrysostom, and Augustine, and the Fathers, preached eloquently. But from the fifth century onward to the fourteenth, anything like preaching was the rarest possible exhibition in the Church of Rome. Saying mass was regarded as the great duty of the priest, not preaching the Gospel. Now Protestantism revived the preaching of the Gospel as the wisdom of God, and the power of God unto salvation to every one that believeth. And of all things I believe the greatest privilege is to hear that Gospel preached, not dictated to you from a pretended infallible tribunal, but reasoned out of the Bible, appealing to the Bible, asking you as reasonable men—"Judge ye what we say." So preached, and so listened to, the Gospel is still a power, and will be so until the kingdoms of this world become the kingdoms of our God and of his Christ.

Protestantism, with its open Bible, its preached Gospel, its reasonable appeals, teaches best each person, in each sphere, the duty that devolves upon him. It creates, not the demagogue, selfish and ambitious, nor the mercenary politician, seeking his own aggrandizement; nor a policy which means craft or expediency, and not principle; it tells the statesman he must also be Christ's man; it tells the judge upon the bench that he, too, must stand, with the meanest prisoner at the bar, at the last great assize; it tells the sovereign on the throne that he must rule as in the sight of God, and that for all he does and says he has to give an account unto God. Protestantism gives to patriotism its inspiration, and to legislation the influence of a Divine law. It tells the prince that he and the peasant are peers in the sight of God, whatever distinctions subsist in the sight of men.

Let me read a beautiful passage from Macaulay, where he is speaking of the Puritans, substituting the word *Protestant* for *Puritan*: "On rich and eloquent, on nobles and on priests, they looked down with contempt, for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language; nobles by the rights of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged; on whose slightest actions the spirits of light and darkness looked with anxious interest; who had been destined before heaven and earth were created to enjoy a felicity

which should continue when heaven and earth shall have passed away. Events which short-sighted politicians ascribed to earthly causes had been ordained on their account. For their sakes empires had risen, and flourished, and decayed; for their sakes the Almighty had proclaimed his will by the pen of the Evangelist and the harp of the prophet. He," the Protestant, "had been rescued by no common deliverer from the grasp of no common foe; he had been rescued by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God." Such is Macaulay's eloquent picture. Let me quote another, very different but useful, extract from M. Edmond About, as descriptive of the moral character of Protestants. He is describing the Protestants of Alsace; it is rather satirical, but in its satire there is nothing but truth. He says: "I had every reason to suppose that the Protestants of Alsace, being rebels, trampled under foot the laws of the Empire, refused to pay taxes, evaded military service, set at nought morality, and pilfered other men's goods. For, in point of fact, a sect which is destined to certain damnation, would be very silly if it were to deny itself any possible enjoyment in this present world. But the things I have heard here completely astonish me. I have been assured by a Catholic policeman that the Emperor has no more devoted, more peace-

able, or more irreproachable subjects than these cursed heretics. A Catholic officer swears to me that his best soldiers are Protestants. I learn from a Catholic tax-gatherer that the Protestants not only pay their taxes regularly, but that many of them make it a point of paying all their contribution for the year on New Year's Day. A Catholic Superintendent of Woods and Forests declares to me that in a canton, of which three-fourths of the inhabitants are Protestants, 93 per cent. of the offences against the forest laws are committed by Catholics. I could not believe my ears. 'But, gentlemen,' I exclaimed, with all the authority of the true faith, 'it is most certain that Catholics are more enlightened than Protestants, since their light comes from on high. Moreover, they must necessarily be more rich, because, as we know,

'Dieu prodigue ses biens
A ceux qui font vœu d'être siens.'

They civilly answered me that I was altogether in error; that the heretic youth of this district was better educated than our own; and for this reason, that the Protestant ministers were able and zealous men, who threw their whole souls into their work; while, on the other hand, the good Catholic priests of Alsace knew nothing more than how to say mass and curse Protestants. They further told me that the Protestants are the best farmers, that their dwellings are the neatest and cleanest, that they are the best men of business, and make fortunes more frequently than

Catholics. They shewed me Protestant villages in a state of the highest prosperity, lands yielding rich harvests, and flourishing manufactures—such, for example, as those of M. Goldenburg and M. Schatenman. They shewed me Catholic hamlets, and even towns, in which idleness, drunkenness, and misery, enjoyed a fraternal reign, notwithstanding that all the women attended mass every day, and that the men kept more than a hundred saints' days in a year. 'You see,' said a heretic to me, 'that the influence of Rome is felt afar off. It may be compared to the sirocco, which blows across the deserts of Africa, and throws us upon our backs at Strasburg. It is a happy thing for us that we have found a shelter against the blast from Rome. And remember this, that if our kings of the sixteenth century had allowed France to become altogether Protestant, it would at this time of day have become infinitely more rich and more moral than it is.' This hypothesis so shocked my Catholic pride, that I exclaimed to the Protestant, 'Sir, what you have just said appears to me a monument of hypocrisy, and an ignoble tissue of contradictions.' In this way I shut him up. For, between ourselves, his arguments were not easy to refute; and when you do not feel yourself able to answer a man, the shortest way out of the difficulty is to insult him." Such is the picture sketched by this acute, and powerful, and brilliant writer of the Protestants of Alsace, as contrasted with the Roman Catholics.

But I will read one or two additional brief extracts expressive of the good effects of Protestantism. Thomas Cromwell, the friend of Wolsey, who was allowed an interview with the king on the subject of his divorce, well expressed the truth in these words: "Every Englishman is master in his own house, and why should not you be so in England? Ought a foreign prelate to share your power? The bishops make oath to your Majesty; but they make another to the Pope immediately after, which absolves them from the former. Sire, you are half a king, and we half your subjects. This kingdom is a two-headed monster; will you bear with such an anomaly any longer? Henceforth let Englishmen alone have anything to say in England. Let not your subjects' money be cast into the yawning gulf of the Tiber. Convert to the general good those treasures which have only served to fatten proud priests and lazy friars." A noble sentiment is this to have been so early uttered. M. Guizot, the eminent Protestant *littérateur*, as well as statesman, writes: "The sixteenth and seventeenth centuries have produced admirable results in England. There is no country, perhaps, in which the principles of religion have possessed, and still exercise, greater power than in England." M. Leon Faucher observes: "Let any one examine what England has gained in a century and a half in population, wealth, and territory, and declare whether, in the history of the world, there is an example of such aggrandizement. England now

claims a preponderating influence in Europe, and an exclusive dominion in the rest of the world." He also adds that he found invariably the filth, and immorality, and poverty of London centering in Irish Roman Catholic districts. In one district where they swarm he notices an exceptional cluster—the silk-weavers of Spitalfields; and these, he says justly, are the Protestant French, who, at the Revocation of the Edict of Nantes, carried with them into England their religion, and at this day are witnesses of its practical and social worth. Again: "Home," says another Frenchman, "is the centre of the entire existence of the English; it is the stronghold of their fortune, their family, and their liberty." And Madame de Stael says, "Nowhere do wives share with so much courage and simplicity the troubles and dangers of their husbands." Another says: "If the attachment of the wife is more durable, the reason is that the husbands are more faithful. The English women are grave and serious; their hands are less occupied with amusements than with their husband's other domestic cares."

What an exquisite gem dropped from the pen of one of England's gifted spirits, when he wrote, "It is a fine show, a golden sight, to see the crowning of a king. I have beheld the ceremony with undazzled eyes, have well considered all its blaze of splendour. A tender thing to think of is the kiss of peace; beautiful the homage; heart-stirring the voice of the champion, when the brave knight dashes his defying

gauntlet on the marble stone; very solemn the anointing, and most uplifting the song of jubilate when all is done. But, sir, to my coarse apprehension, I have seen a nobler sight than this, a grander ceremony, even at the hearthstone of the poor. I will shew you a man, worn, spent, the bony outline of a human thing, with toil and want cut, as with an iron tool, upon him—a man to whom the common pleasures of this our mortal heritage are unknown as the joys of Paradise. This man toils and starves, and starves and toils, even as the markets vary. Well, he keeps a heart sound as oak in his bosom. In the sanctity of his soul he bestows the kiss of peace upon a grudging world; he compels the homage of respect, and champions himself against the hardness of fortune. In his wretched homestead he is throned in the majesty of the affections—his suffering, patient, loving wife, his pale-faced, ill-clad children, are his queen and subjects. He is a king in heart, subduing and ruling the iron hours; unseen spirits of love and goodness anoint him; and, as surely as the kingdom of God is more than a fairy tale, so surely do God's angels sing that poor man's jubilate." Such are the words of Thackeray. And how beautifully does one of our own poets sing of the results of Protestantism when he writes:—

"The wide seas peopled; hence the shores
Of Britain are resorted to by ships
Freighted from every climate of the world
With the world's choicest produce. Hence that sum

Of keels that rest within her crowded ports,
Or ride at anchor in her sounds and bays;
That animating spectacle of sails
That through her inland regions, to and fro,
Pass with the respirations of the tide,
Perpetual, multitudinous! Finally,
Hence a dread arm of floating power, a voice
Of thunder, daunting those who would approach
With hostile purposes the blessed Isle.
Truth's consecrated residence, the seat
Impregnable of Liberty and Peace."

I might adduce many additional extracts tending in the same direction; but I have said and quoted enough to demonstrate that Protestantism, as a whole, has achieved the greatest good, and contributed most to the social, political, civil, and spiritual welfare of mankind; and that a free people only exist where there is an open Bible, and enlightened Protestants to read it.

There is one thing, strange to say, in which Roman Catholics and Ritualists excel: fanaticism, superstition, or terror, screws from their purses far more toward their respective churches than the love of Christ constrains us to give to ours. It is in one respect a melancholy contrast. Let me state what is done by Ritualists. There is one church in Wells Street, Oxford Street, called the church of St. Andrew. What do you think they raise? They have a choir, very effective and complete; and they have a beautiful organ. How much do you think they raise and expend upon their choir annually?—£1,076. How much do you suppose they gather in the plates or bags from seat to seat, or by the offertory? The

total receipts in that church from the people, annually, are £4,124, a prodigious sum. In the Church of Rome they raise also immense sums. Now one would like to see that a pure, spiritual, and living religion in the conscience, the love of Christ in the heart, should constrain those who are its subjects to do more for the cause of Christ, the support of missions, the circulation of the Bible, and all glorious objects identified with Protestant Christianity.

I grieve to admit that numbers of the people are going back. I heard only the other day that the son of a late illustrious statesman, educated at Cuddesden, and ordained by the Bishop of Oxford, has been appointed to St. Alban's church, to minister there, amidst the mummery by which that place is disastrously distinguished. I received a letter a few mornings ago from a person occupying a high position in the Government of this country, asking me if I could do anything to rescue a young nobleman of great influence and wealth from joining the Church of Rome. I took the course I have often taken; it has been a great demand upon my time and attention, but it is a duty I have felt bound to perform to the utmost of my power. I wrote to say, "It is no use recommending him a book; he has gone so far that he has a priestly director, and if I recommend him a book the priest will put his veil over it, or his spectacles upon the eyes of this young nobleman, and he will get no good from it. But if you will give my compliments to him, and say that at any hour he may

name, by night or by day, I shall be glad to meet him, go to him, or let him come to me, and pledge myself, if he will listen, to keep him out of the Church of Rome; though I cannot give him what the Holy Ghost can give him—the inspiration that will make him a Protestant indeed. I will shew him that the idolatry, blasphemy, immorality, in the teaching of that system is such that, if he has one spark of his former feelings left, or one reminiscence of his earliest lessons, he will recoil in horror from a system that outrages the instincts of conscience, the intuitions of the heart, and the words of the living God." I wait the result. I hope I may be the means of keeping him from joining that Church. But hundreds, I fear thousands, trained by these Ritualist priests, some of whom must be Jesuits in disguise, are going over to the Roman Catholic Church. These Ritualist priests begin to find that the law of the land will not let the Church of England go over, and if it does not, they will go over to the Church of Rome. The sooner they go the better. The unhappy people who are the victims of these sacerdotal conspirators will be the real loss; but these conspirators going over to the Church of Rome will do so for their country's good, and very much to the satisfaction of all that love the truth.

RITUALISM,

THE HIGHWAY TO ROME.

LECTURE XII.

WE WILL NOT GO BACK TO ROME.

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LECTURE XII.

WE WILL NOT GO BACK TO ROME.

I HAVE shewn in successive Lectures the characteristic features, authentic, not hastily imputed, of a body that has lately sprung into existence, known by the name, not offensively nor improperly given, of Ritualists; that is, people who have magnified the letter, superseded the spirit, and have been more anxious about symbolical externals than about living and spiritual Christianity. I have in this lecture to set forth good and valid reasons why we will not go back to Rome. The reasons, I think, for this resolve are most conclusive. It is neither our duty nor our interest, and it ought not to be our desire or our passion, to return to Rome.

The system to which we are invited by the teaching of the Ritualists is the system known as Romanism, or the religion of the great western Church of Rome. The first reason why we should not go back

to Rome is, it is a system hopelessly intolerant. Were it intolerant of error, one would respect the intolerance; or intolerant of what it supposed to be error, and mistakenly believed was not the truth, we should at least respect it. But this system is intolerant of persons, not simply of dogmas; and it thinks it can reach the convictions of the intellect, the homage of the heart, the possession of the conscience, by imprisonment, by the sword, by the fagot, by death. No greater crime can be imputed to a religious body than that of intolerance. We may be most enthusiastically attached to what we believe to be truth, and yet may feel the tenderest compassion towards those we believe to be the victims of error. We may be most uncompromising in our attachment to the gospel, but we need not be uncharitable to those who have lapsed into error, or do not see as we see the great and distinguishing truths of Protestant Christianity. It is a blunder to persecute; but a blunder the Church of Rome has never got rid of, and does not seem destined to get rid of it as long as she exists. And, strange to say, the nearer she comes to her doom, the more the chair of the venerable old man who occupies it at present totters, the more intolerant, the more offensively intolerant, that system becomes. In his encyclical, issued only a couple of years ago, he announces broadly, in the first place, that it is right that the civil government should be called in to inflict the penalties of the law upon all who do not accept, or that speak against, or confute the system which is called

the Catholic religion. In this same encyclical—an encyclical, mind you, possessed of infallible authority, and accepted as such—the Pope says, "Liberty of conscience, liberty of worship, and the liberty of the press, have been confuted by our venerable predecessors: specially by Pope Gregory XVI., of excellent memory; and we condemn these as delirious ravings." The liberty of conscience remains incapable of being touched by priest, or prelate, or Pope. It is in the inmost sanctuary of the soul, and no hand but the hand of the Lord that made the conscience can reach it, and we are not afraid for its safety. But the liberty of speech is one of the noblest privileges we have; a privilege so common in this land of ours that we have almost ceased to be thankful for it. And the liberty of worship—what a privilege is that; yet not a privilege; it is an inherent right in the very constitution of man. But wherever the Pope has absolute power, liberty of worship is unknown. The Church of England chapel is not suffered to exist within the walls of Rome. The Pope believes it would be a pollution to a city pre-eminently holy, pure, and sacred. It is an old granary, built over a deserted pig stye; and the condition of its being tolerated at all is, that there shall be no bell, nor steeple, nor any thing outside to lead the happy Italians to suppose it is a place of worship, where they might learn any thing good. Recently the Church of Scotland tried to succeed where the Church of England had failed. It was a noble attempt, and

it was worthy of success. But Cardinal Antonelli sent a message to the minister that it must be suppressed, that it could not be suffered. Our consul, or rather our representative there—Mr. Odo Russell—interposed, implored, begged, besought; but the "*non possumus*" was unalterable; they could not suffer it to be there. It also has been turned out, with all its books and chattels, never to return, till I hope, by and bye, when the Pope and all that relates to him will disappear as a vision, and be remembered as a fact, a sad fact, in the past.

If the Church of Rome had the same power in England that she has in Rome, she would do the same. I blame her belief in such an intolerant dogma; I pity a Church that dreads discussion, or controversy, or the treatment of her doctrines by those who may differ from them.

This same encyclical makes short work of Bible societies. He says, "As for Bible societies, they are pests." It is perfectly true he has found them so. The Bible has very much annoyed him. The last time the Pope left Rome, in 1849 I think it was,—yes, in 1849,—a lady told me that the Italians united and addressed to him a letter, most respectful, and said,—"We have found out, your Holiness, that there are two things that cannot live in the same house;—one, your Holiness; and the other the Word of God. Now, if you go out at that gate, the Bible will come in at the gate opposite; and if you come in the Bible must go out. The two cannot live together; they

are not friends. And therefore we want you to go, and we want the Bible to come in." They did not succeed; but one day success will attend their efforts, I have not the least doubt.

The Church of Rome denounces all these precious rights and privileges, not of Christians only, but of the very human race. Every Roman Catholic Bishop swears in these words, with the exception—I give you one exception, of those in Ireland—on the Continent of Europe and in England takes this oath; Archbishop Manning, as well as the rest; "*Omnes hereticos et schismaticos et rebelles eidem Papæ Pio Nono pro posse persequar et impugnabo.*" I remember in the lifetime of the late Cardinal Wiseman, I quoted these words. I stated that he took this oath when he received the *pallium*, on his being made an Archbishop by Pope Pius the Ninth. He sent his secretary to me, to tell me that it was a mistake; and that if I would come to his house any day I chose to fix, and inspect his own Pontifical, I should see there was no such oath in it. This struck me as very surprising, because I had seen it in many Latin Pontificals, had read the words carefully, and had copied them. I availed myself of the Cardinal's invitation; two friends accompanied me. He himself was absent at the time, though I sent a message to him stating that I accepted the honour he was pleased to offer, and named the day. He was absent from home, but his secretary was authorized to receive me. He took me into his library, and I told him I had come

by the invitation of the Cardinal, to inspect the *Pontificale Romanum*, as there was a dispute about a certain part of that book. He brought me three volumes with beautiful drawings, and illustrated by exquisite line engravings, and laid them on the table. I opened one volume and found the Bishop's oath, as it is called, but the words I have quoted, which are in it also, were carefully cancelled with ink—a pen having been drawn across them. The words were: "I will persecute and attack to the utmost of my power, as I may have opportunity, all heretics, and dissenters, and all that resist his Holiness, Pope Pius the Ninth." I found this cancelled. I simply said to the secretary, "When was this cancelled?" "I have no instructions," he said. "By whom was it cancelled?" I have no instructions." "Is there any authority attached to this cancelling? I do not see any initials, or anything to indicate that it has been done by authority." His answer was, "I have no instructions." That was the Bishop's oath. But I referred in my Lecture to the Archbishop's oath when he received the *pallium*, which is the same as the Bishop's oath in some respects, and differs only in certain particulars. Well, I turned over the leaves of the Pontifical till I came to the Archbishop's oath, and in this I found the very words I had indicated, in the Cardinal's own Pontifical, and in the Cardinal's own library. I asked the secretary to look at it, that he might satisfy his eyes; and my two friends to look at it, that they might satisfy theirs. The secretary

rushed from the room, very pale, apparently much confounded; and said, "I am not a priest, I am not a priest," and I saw no more of him. We left the room utterly astonished at the wonderful indiscretion of asking one to come and see that the oath was not there, when it was there, exactly as I stated it was. The ingenious suggested solution of it has been this: that the secretary was instructed to cancel the clause, in order that I might see it cancelled; but he cancelled the wrong clause; he cancelled it in the Bishop's oath instead of in the Archbishop's oath; and probably the penance inflicted upon him was corresponding to the enormity of the blunder he committed on that occasion.

Archbishop Manning, when he received the *pallium*, and was consecrated Archbishop of Westminster, swore on his knees before the Pope, "All heretics, all dissenters, all that resist the authority of our present Pope, Pius the Ninth, I will persecute and attack to the very utmost of my power, as I may have opportunity." Therefore, when the Roman Catholic persecutes the Protestant, he does what he is bound to do. When a Protestant persecutes a Roman Catholic he does what is condemned in his Bible, and by all the laws and precedents of that religion which he thus perverts and misinterprets. Therefore, we have no reason, as far as we see at present, to go back to Rome.

Let me give another reason. The Church of Rome is essentially and irretrievably an idolatrous Church. It is a very awful charge to make, and I would not

make it for the world, unless I could substantiate all I say, even upon the spot. I quoted proofs of this in former lectures from her authorized documents. I quoted the *Glories of Mary*, in which the Virgin is raised to the same level, if not to a higher, than the Son of God; for Jesus is spoken of as all justice, but Mary as all love. It is a book that Cardinal Wiseman recommended, the author of it has been canonized, his writings have been examined by four Popes, and pronounced *sine censurâ*. This writer says he saw two ladders—a white and a red one—both reaching to heaven. At the top of the white one was the Blessed Virgin, at the top of the red one was Jesus Christ. Those that tried to get to heaven by the red ladder fell down; those that tried to get to heaven by the white ladder universally succeeded, the Blessed Virgin having held out her hands to receive them. Such is the picture given there. I gave another proof from Buonaventura's *Psalter*, a canonized saint, an illustrious Cardinal, who sings all the one hundred and fifty Psalms of David to the Virgin Mary, simply cancelling the words "Lord" and "God," and substituting "Our Lady," "Blessed Virgin," and so on. Also I purchased myself, what was sold in the booksellers' shops in Brussels the last time I was there, in the priest's shop, every one of which is duly sanctioned by ecclesiastical authority, a prayer addressed to the Virgin Mary. It is the Lord's Prayer, wrenched from its proper relation, and applied and addressed to the Virgin Mary. It

is as follows, written in French :—" *Notre Mère, qui êtes aux Cieux, o Marie, que votre nom soit béni a jamais, que votre amour vienne a tous les cœurs, que vos désirs s'accomplissent en la terre comme au ciel ; donnez nous aujourd'hui la grace et la miséricorde ; donnez nous le pardon de nous fautes, comme nous l'espérons de votre bonté sans bornes, et ne nous laissez plus succomber a la tentation, mais délivrez nous du mal. Ainsi soit il.*"

" Our mother, which art in heaven ; hallowed be thy name ; thy kingdom come ; may thy will be accomplished on earth as it is in heaven; give us this day mercy and grace ; give us the pardon of all our sins, as we hope pardon for others from thy goodness ; and leave us not to fall into temptation, but deliver us from all evil." I ask, can blasphemy go further than that? And yet it is equalled by Buonaventura's *Psalter*. The *Te Deum* is thus sung in that book :—" We praise thee, O Mary ; we acknowledge thee to be the Virgin. All the earth doth worship thee, the Spouse of the Eternal. To thee angels and archangels continually cry, Holy, Holy, Holy Mary, Mother of God, ever Virgin." Now of this book, sanctioned by the Pope, I have about thirty-two editions. I have it in French and in Italian, bought in Rome, in Brussels, in Paris, at Lyons, and at different parts of France. Also he gives the Litany, in which, as repeated by Protestants, are some exquisite passages, and he says: " O God the Father, have mercy upon us; O God the Son, have mercy upon us;" and then, " Holy Mother,

intercede for us;" and then, "From all evil and mischief, Good Mary, deliver us. From the wrath of God, from everlasting condemnation, from the torments of hell, Blessed Mary, deliver us." Now, this is not an obsolete document; it is republished in Italian and French, and accepted by every Roman Catholic in Christendom; for he ceases to belong to the Church when he objects to the genuineness and authority of documents such as these, possessed as they are of the highest possible authority, and authenticated and having the *imprimatur* of the highest ecclesiastical authorities at Rome. And as if the Pope did glory in such things as these, about a year ago, when an address was presented to him at Rome, he spoke to those who gave it of the approaching calamities which he predicted would ruin the Pontifical throne; and the Pope added, "Alone, in spite of my unworthiness, I am the successor of the Apostles; I am the Vicar of Christ; I alone have the mission to conduct and direct the bark of St. Peter. I am the way, the truth, and the life. Those who do not come to me are out of the way, the truth, and the life." We can scarcely conceive idolatry to go much further, nor can more impressive and startling evidences be given of the awful descent in idolatrous worship into which that Church has plunged.

A third reason why we should not go back to Rome is, that her practical teaching in all her documents is immoral. I shewed by statistics, which are very

conclusive arguments, that just in proportion as Romanism spreads, and deepens, and reigns, in the same proportion cruelty and immorality of the very worst type prevail. And the whole teaching, in fact, of St. Liguori, the great authority of Cardinal Wiseman, whose moral lessons and ethical works he recommended most earnestly to the people; the whole teaching of that saint is a positive shewing how to break every commandment, and yet not to break it; how to swear falsely, and yet not commit perjury; how to deny the truth, and yet not to tell a lie; the most ingenious, subtle, but most unhallowed teaching one can possibly imagine. I gave specimens of it in the course of my Lectures on previous occasions, when I quoted from his writings; I may add one or two more. For instance, here are lessons or instructions given upon every one of the Commandments. Speaking of an oath, he says: "How is the obligation of an oath taken away?" One would suppose that an oath is an end of all controversy, as our Bible teaches us, and that to depart from it is the greatest sin. The answer this saint gives is: "It may be taken away by *annulment*, by *dispensation*, *commutation*, and *relaxation*. *First*, it may be annulled by any one who has dominative power, such as a father, a husband, a guardian, prelate, or abbess; and to annul an oath, a just cause is not necessary. *Secondly*, by dispensation or commutation; and such dispensation or commutation may be given by the Pope or bishop; but to grant a dispensation or commutation, a just

cause is required. *Thirdly*, by relaxation; this may be given by the bishop, and by all who have episcopal faculties." He speaks of stealing in strong terms. For instance, at page 156: "They also are guilty of theft who commit fraud or injustice in buying or selling, or who do not stand to their contracts." And he lays down a great many minute illustrations of it, which really, I think, will teach people things they scarcely knew before or could suppose. He says, "Tailors are guilty of sin when they make persons buy more cloth than is necessary, and afterwards keep what is left, or who retain the remnants of cloth, or who charge more than they pay for the cloth which they purchase for others. Shoemakers are guilty of sin when, in order to make the soles appear stronger, they put in undersoles of unsound materials. Publicans who mix water with wine, and demand the price of pure wine, or who make others pay for more wine or spirits than they get." These, however, he regards as venial sins, not as mortal sins. He says also, "If a person were in extreme necessity, and had no other means of recovering his credit, he can then take the property of another, even against his will; but this must be confined to the case of extreme necessity; that is, when a person should be in proximate danger of death, or of a most grievous evil, if he did not take what belonged to another; and then he can take only as much as is necessary to rescue him from the proximate danger to which he is exposed." "With regard to compensation, no one can make it to him-

self, unless the debt is certain, and even most certain; and unless he has no other means of obtaining what is due to him."

We read also that a servant who thinks she is underpaid may appropriate to her own use what she thinks will make up the exact sum that is legitimately due to her. But the class of thefts against which he has the greatest antipathy are what he calls "*honourable thefts*—the thefts of nobles, who have no great scruple about them; but how many go to hell," he says, "for this sin?" And also he condemns to hell for ever all that do not pay "pious legacies left by their ancestors." One can understand the bearing of this. He also refers in this volume to social duties—of course he is speaking of Italian social life. Addressing wives, he tells them that the greatest virtue they can possibly possess is that of patience. He does not seem to suppose that the husband needs it; but the wife, he assumes, must need it very much. He says: "Before marriage some husbands make great promises—*You shall be mistress of the house, and my mistress*—and after the lapse of a few months they treat their wives as slaves. '*What,*' they say, '*can I not chastise my wife when she is guilty of misconduct?*' Yes; if there were a grievous cause you can chastise her, but with moderation. But it is not lawful to beat your wife for trifling faults." Again: "Certain wives complain that their husbands beat them continually." This is Italian, and not English domestic life. He advises, when they

see their husbands in a passion, the only thing they (the wives) are to do is to take a little water and put in their mouths; they then cannot speak in return, and this patience will ultimately conquer the husband. But the morality is so tortuous and so contrary to everything that we are acquainted with or versed in, that I am sure I should be grieved to see the morality of Italy, if this saint justly reflects it, superseding the morality that is still the characteristic of English homes and of English society wherever that society exists. Then study, in the next place, the way he treats the Commandments. The fourth Commandment, "Remember the Sabbath day, to keep it holy," is thus rendered in Italian, "*Ricordati de santificare le feste*"—"Recollect to keep holy the festivals." Not a word about the Sabbath. And then two Commandments of the Decalogue are joined in one. "Thou shalt not make unto thee the likeness of anything in heaven above, nor in the earth beneath," is left out; and the tenth Commandment is divided into two, in order to make up the number ten, leaving out the part of the law that does not suit, and dividing the last Commandment, in order to make it appear that there are still ten Commandments. Thus, if we take the moral teaching of the Roman Catholic Church, as that moral teaching is expounded in her authorized and accredited standards, there can be no attraction to us in that teaching, who know better, to go back to the Church of Rome.

But more than that. I say what is strong language, but not stronger than true—she is the great apostasy delineated in the Book of Daniel, delineated in 2 Thess. ii. 3, whose doom is pronounced in Rev. xviii. 2, 6, 18. She is not only an erring Church, but an apostate Church. In going to her, you do not merely go to a Church that has grievously erred, but you leave the Bride of the Lamb, and you fall down before the woman clothed in scarlet and purple, with the cup of intoxication in her hand, and give homage and worship to her. If it were a Church partially corrupt, it would be possible to reform it. For instance, the Greek Church is nearly as corrupt as the Latin Church; but then the Greek Church may reform; she does not claim to be infallible. But the Roman Catholic Church never can reform. By the very structure of her system she must go down, and perish like a ship in full sail on a tempestuous ocean; or she must triumph, and carry all before her in this world of ours. The prophecy contained in Revelation leads us to expect that her doom is near; and it will be total, overwhelming; for the language in which that doom is described is the most awful in the Bible. "Her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire." "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." This falls in perfectly with the fact, that the Church

of Rome never can be reformed. Every effort to reform her within has been crushed; every effort to reform her by Protestants without has been repressed by bloodshed, by the fagot, and by the prison. She never can give up a dogma. She may add to her dogmas, but she never renounces any; because if infallibility in 1867 decreed to be wrong what infallibility had pronounced right in 1564, it would be the Church committing suicide. It would be the infallible of to-day saying that the infallible of three hundred years ago was wrong. And therefore having once received a dogma, and stereotyped it, that dogma never can be repudiated; it can only cease with the destruction and ruin of the Church to which it belongs.

Dean Alford, the present Dean of Canterbury, gives a very awful picture, which justifies what I have said. Writing the other day in a periodical from Rome, where he had been staying, the Dean says (and he is a very impartial person, not likely to use a word too strong, nor a phrase too deeply dyed), "Rome is essentially a Pagan city. The worship of the people has nothing in commom with Christianity. It is not even the one God of the Jews and Christians that is adored by them. It is not He whom Christians believe to be God incarnate. The Son of God has, as matter of fact, ceased to be an object of adoration. The Eternal Father is found in their pictures as an old man; the Divine Saviour as a little child; but both are subservient to the adoration of the Great Goddess, that is, the Virgin Mary. The Jewish

Church had fallen far in the time of our Lord's ministry on earth; but the Romish Church has fallen further now. In the system of the modern Church of Rome not only are hypocrisy and lying tolerated and encouraged, but idolatry, gross as that of Nineveh or Greece, and grosser than that of imperial Rome, has entered and repossessed her people." That is a picture of an apostasy entire and complete; and in which God has a people, the creation of his grace; but there, in spite of that system, not converted and regenerated by it.

We have seen various reasons why we should not accept or rush forward towards a Church which, I think, if the Ritualists knew as they ought to know it, they would retreat from with the utmost speed, and shrink from entering as they would shrink from entering the place of pestilence itself. The Ritualistic clergy, some of them, I believe, are perfectly sincere, and believing that which they are practising, and which they have received as Catholic, as they call it, and scriptural, and right. I give them credit for sincerity and conscientiousness; but such sincerity and conscientiousness does not prove them to be right. If they be sincere, we respect them, and will speak courteously of them; but if they be wrong, it is our duty to try and put them right. These clergy are going, step by step, downward to Rome. Each dogma they have imported into the Protestant Church is a step Romeward. For instance, with them the minister of the gospel

is a sacrificing priest; and that is the very germ and essence of Romanism. With them the sacrament of the Lord's Supper is an atoning sacrifice for the living and the dead. In Ritualistic books of devotion, extracts from which are in my previous Lectures, prayers are offered at Mass—for they use the word "Mass," and call their service the Mass—"for all the faithful departed." They hold that the communion-table is an altar; they practise and advocate that atrocious and wicked thing, the Confessional—one of the most powerful elements of despotism on the part of the priest, and enslavement on the part of the people, that ever was introduced into the world, in which every one one must go to the priest, and confess the thoughts of his mind, the feelings of his heart, the facts in his biography, the antecedents in his history, till the priest is in perfect possession of all you are, all you have thought, all you have felt, said, and done. And what is the effect of that? From that moment the priest is your master, and you are his crawling and crouching slave. The man that knows me as well as I know myself is my master for life, and I must be his slave. In Roman Catholic countries the people look to the priest, not with reverence, nor with respect, but evidently with terror, as if he were a personage they must have, but a spectre they would be very glad to get rid of. But in a Protestant country a Protestant minister is the friend and companion of his people; he is their teacher and their instructor;

they feel grateful to him, they sympathise with him, they aid him in every good work; and he enjoys a respect, and exercises a greater influence—the more precious that it is indirect—than all the influence, wide and extensive as it is, which the priest possesses through the Confessional.

Let me try to ascertain, or rather point out, some of the inducements why some of these Ritualists are accepting the dogmas of the Church of Rome.

First, they are charmed with the splendour of the ritual of that Church. I have seen it in its greatest pomp and splendour, and, as a piece of operatic performance, it is certainly a masterpiece. I must say, judging from what I have seen of the Ritualist's mimicry of the real thing, the Ritualist fails most signally. A Ritualist clergyman does not genuflect with the grace and ease with which a priest genuflects. The boys do not swing the censers with the tact with which the boys swing the censers in Amiens Cathedral, or at Brussels, or Paris, or any of the great cathedrals on the continent of Europe. They do not perform it so well; and the impression produced on a dispassionate spectator is that these clergymen feel they are not exactly at home; that they are working under restrictions; that they are doing the best they can in an ungenial—that is, a Protestant—air; and therefore they are to be pitied, as well as blamed. But the Roman Catholic priest exceeds them immensely as a master of ceremonies, and in the performance of the various rites of that re-

ligion. But, after all, why should any be drawn by such attractions as these? The noblest, chastest, purest, most æsthetic minds admire what is simple and plain, as the most beautiful and the most impressive. It is only the vulgar eye that prefers the street lamps to the stars in the sky, or the lights of a parish to the luminaries of heaven. A refined and cultivated taste admires and appreciates the simple and the unpretending. The great poet says—words I cannot exactly repeat—we should not paint the rose, or gild refined gold, or add fresh perfume to the violet. Would not a lady's beautiful face be very much marred if she were to put paint upon it? Would it not offend every eye, and take away all that is beautiful, or can give pleasure? In the same manner the Church of Christ is adorned the most when she is adorned the least. The beauty is inner, not outer. There is no beauty like the beauty of holiness; there is no repose like the calm and peace of a heart that has found anchorage under the shadow of the Rock of Ages. There is no beauty like prayers breathed from a heart that burns with love, and addressed to a Father who pities us as a father pitieth his children. Grand as the Masses of Haydn are—and beyond all expression they are grand—glorious as some of the compositions used in Roman Catholic cathedrals on the continent of Europe doubtless are, yet I believe a grander sound is the Psalmist's strain upon two thousand people's lips. There may not be all the delicacies and the intricacies of complicated

harmony, or the fine chromatic passages that please the ear of the accomplished artist, but there is a grandeur in the roll of human voices that reminds one strongly of the picture given in the Apocalypse, when it speaks of the destruction of all evil, and the introduction of all good: "And the four-and-twenty elders and the four living creatures fell down and worshipped God that sat on the throne, saying, Amen, Alleluia. And a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him, both small and great." There is the recitative. Then what is added? "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth."

There is another attraction to these Ritualists to join the Church of Rome; and they must either go there themselves as a sect, an avalanche, or a land-slip; or carry—as I believe they will not—with them the Protestant Church of England. This charm is the claim of the Church of Rome to have an unbroken succession. I shewed in one of my Lectures—which you can have for a few pence, the whole course having been taken down by a first-rate short-hand writer—that the succession the Church of Rome claims, is a chain of which some links are lost, some broken, and many links so decayed that they must be non-conductors of the mysterious influence, whatever it be, which constitutes the pith and core of

what is called the Apostolical Succession. The Hon. and Rev. Mr. Percival, who expended more time in investigating that question than perhaps any man, said that after he had traced all the links that he could between Archbishop Sumner and the Apostle Peter, he found that thirteen gaps occurred in the line. But you know that if a chain were to be stretched from this side of the Thames to the other side, if one link drops there is an end of the whole. If thirteen links be wanting, the incompleteness of the succession must be palpable to the most prejudiced and obstinate mind. Therefore I maintain that the Apostolical Succession is a pure myth. And even the ancient Fathers had such a contempt for personal succession, that repeatedly they say,—"He is the true successor of St. Mark, he is the true successor of St. Matthew, who holds and preaches the doctrines that they taught; not he who says he sits in the same chair, and has received the transmission of the same authority."

Another charm that attracts many to the Church of Rome is the pretended antiquity of that Church. Now were that Church as ancient as she asserts she is, that would not prove she was the true Church. But the truth is, I can lay my finger upon the precise year when each of her distinctive dogmas was introduced and incorporated in her creed. And so novel is the Church of Rome, so little claim has she to antiquity, that her last article of faith—so infallible that if you do not receive it you are a heretic and in

danger of everlasting fire—was only decided on in 1854; the decree of the Immaculate Conception, in which they proclaim that the Virgin Mary was as immaculate as the Son of God himself. But to shew how very inconsistent she is, every convert takes an oath when he joins that Church that he will not dare to interpret the Scriptures unless according to the unanimous consent of the Fathers. Now, it is very curious that the Fathers are almost unanimous in speaking of the Virgin Mary as a sinner, just like other people. The last of the Fathers, as he is called—St. Bernard, called a Father though he lived in the twelfth century, a very eloquent and learned man—says, "If the Virgin Mary was immaculate, then her father and mother must have been immaculate; and if they were immaculate, then her grandfather and grandmother must have been immaculate also; and if they were, then we must go back until we land at Adam and Eve, and pronounce them immaculate also." The argument is conclusive. Therefore the necessary inference is, that the Virgin Mary was not immaculate. And she herself did not believe that she was immaculate, for she said,—"My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour?" Who needs a Saviour? Not an unfallen saint, but a sinner. And it is very remarkable—it is one of those prophetic anticipations of the New Testament which indicate that its Author saw the end from the beginning—that in almost every instance where the Virgin Mary appears in

public connected with the Saviour, it is to receive a rebuke. For instance, when some said to him,—"Blessed is the womb that bare thee," what did he say? "Yea, rather, blessed are they that hear the word of God and do it." And when one said to him on another occasion,—"Behold, thy mother and thy brethren stand without, desiring to speak with thee," what was his reply? "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren? For whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother." And then Mary's name appears for the last time in the opening of the Acts of the Apostles, after which she lapses into the shadow, and the Sun of Righteousness rises in all his effulgence, all and in all.

The Church of Rome is not an ancient Church. Then she does not shew the evidence of antiquity. If you have a photograph, what is the test of its being a good one? The perfect identity of feature on the sensitive paper with the features of your face. But if the photograph claiming to be a copy and picture of your countenance is not the least like you, what is the use of speaking of it as old, or very ancient and venerable indeed? But we appeal to the Church of Rome herself. Where in the Bible do we read of the sovereign supremacy of Peter? Again, with the same prophetic anticipation we find that Peter, previous to Pentecost, appears—shall I use the word?

I do not mean it irreverently—too often blundering. In every instance in the history of the Gospels he is too rash, too precipitate, too hot-headed, and in almost every instance he is rebuked. Nay, in the very passage that the Roman Catholics quote, "I say unto thee, that thou art Peter, and upon this rock I will build my church," they quietly stop there; but if they would read on a few verses further they would find that the same Saviour that said to Peter, "Thou art Peter, and upon this rock I will build my church," said to him, "Get thee behind me, Satan." They take the praise, but they ignore the censure. But even that passage, "Thou art Peter," I believe that translation is wrong. Any one acquainted with the Greek grammar knows that πετρος means "a stone"; and the classic poets use the word in the sense of a stone that can be thrown from the hand. Homer writes, "to be stoned with stones," πετροισιν. He speaks of "showers of stones," πετρων, meaning small stones. But πετρα is used almost invariably as meaning a fixed, earth-imbedded rock. For instance, "The ships were cast" επι ταις πεταις "upon the rocks." He speaks of the army marching, finding delicious water in γλαρυρη πετρα, "the hollow rock." Well then, keeping that idea before you, you will see that the translation, "Thou art *Peter*" makes nonsense of the passage, because there is no occasion for saying it. But translate it literally, and the meaning is beautiful. "Thou art" πετρος, "a stone,"—a moveable stone, a little stone—"and upon this rock," πετρα, which you have just

confessed by saying, "Thou art the Christ the Son of the living God," (for Peter had just said it), "I will "build," την εκκλησιαν, my church, that is, the collection of living stones. "Ye, as living stones, are built up, a living church upon Christ, the living Rock." Now then, thou art a stone; and upon this rock, which you have just now confessed as the Son of the living God, I will build that aggregate of living stones of which you are one, and the gates of hell shall not prevail against it.

Where in the Bible, I ask in the next place, do we read of Transubstantiation? There is nothing to justify it in the least degree. In thirty-seven instances the same phrase occurs: "The seven candlesticks are the seven churches;" "I am the true vine;" "This is the Lord's passover." In thirty-seven cases this phrase occurs. In thirty-six the Church of Rome understands it just as we do—as a figure; in the thirty-seventh, where she wants an authority for this dogma of Transubstantiation, she gives the phrase a new and startling interpretation.

Where do we find the Virgin Mary exalted in the New Testament? Enter within the gates of heaven, listen to the songs of the redeemed—not one mention of the name of the blessed Virgin. I do not say no Roman Catholics will ever get to heaven; I do not say that no Romanist will mingle with the shining groups that are spoken of around the throne in the Book of Revelation; but I feel that if there they will be at a great loss. Accustomed to sing constantly psalms to

Mary—accustomed to sing, "Hail, Mary, blessed art thou among women; pray for us now and at the hour of death"—accustomed to say, "We praise thee, O Mary; we acknowledge thee to be the Virgin; all the earth doth worship thee"—what a gap will they feel when her name is not mentioned, and, instead of discovering her a goddess seated on the throne, they find her a humble, beautiful, holy, happy worshipper, kneeling before the footstool, and giving all the glory, and the honour, and the praise to the Lamb that sits upon the throne.

In fact, the more you analyse the Church of Rome, the more fully you discern the modern Church of Rome is no more like the ancient Church of Rome than the National Gallery at Charing Cross is like the noble Parthenon. The fact is, the Church *at* Rome was buried by the Church *of* Rome; and the only traces of the Church that was at Rome are to be found on the sandstone or limestone rock, under the streets of Rome, in the crypts in which the Christians mourned, and suffered, and died; while above them, throned in magnificence, and more than regal splendour, is, not the bride of the Lamb, but the Church drunk with the blood of the saints, the woman seated on the seven hills, Babylon the Great, the Mystery of Iniquity.

Another attraction to many has been the boasted unity of the Church of Rome. Her unity is seeming, but not real. Notice what true unity must imply in a Church. Suppose that the Church of Rome proved

to you that this day, 1867, all her priests and prelates over the whole world were perfectly agreed in one thing—say, in believing the Immaculate Conception of the Virgin Mary—that would not prove the unity of the Church. The Church not only covers all space, but it extends over all the centuries; and to shew that the Church of Rome of the nineteenth century is at perfect unity is not sufficient, but that the Church of 1867 is at perfect unity with the Church of 1850, and that the Church of 1850 is at perfect unity with the Church of the first century. But, instead of being union or communion, there is absolute contrast; for the distinctive dogmas of the Papacy were unknown in the early or the primitive Church.

And therefore that Church, we hold, does not possess unity. But if she were united, that would not prove she was divine. Satan and the fallen angels are perfectly united, but they are not therefore true or good. If we could prove that the Church of Rome was ancient, that would not prove that she was true. We prefer modern fraternity to ancient fratracide; yet fratracide is as old as the days of Abel; and fraternity, or the love of the brethren, does exist. We prefer a modern truth to an ancient error. But the fact is, the Reformation of the sixteenth century was not the innovation of what was new, but the restoration of what was old. Great traditions and great errors had grown over prostrate truth, just as we find toadstools grow over the trunk of a fallen tree; and all

that the Reformers did was to detach the excrescences, raise the tree, and help it to strike deeper its roots in the earth, that, under the rains and the sunshine of heaven, it might grow the delight, the glory, and the beauty of all lands.

I do not, therefore, see in any of these claims any reason why we should go back to Rome; but every reason why we should recede further and further from a communion that has made slaves of the free, has darkened and debased the sanctuary of God, made many an unhappy home, and has neither honoured Christ, nor suffered the preaching of those great doctrines which alone can make men holy, happy, and full of hope.

We will not, then, shut our Bible at the bidding of any priest. We will not give up the lamp from off the everlasting throne in order to walk by the glimmering mediæval tapers of the Church of Rome. We will not exchange a pure, and simple, and scriptural worship for a worship so loaded with ceremonial that it sinks divine worship and buries divine truth. But we should resolve, as becomes us, to try to enlighten every wavering one who comes within our reach. Every Roman Catholic is a perfect propagandist. I have admired their enthusiasm, their energy, and their zeal. Why should we have less? Their nuns, imitated and transplanted into Protestant churches, are not necessary to the highest works of beneficence. We may be useful, we may visit the poor, we may encourage and aid schools, minister to the sick and

watch by the dying, without putting on a hideous, repulsive piece of sackcloth, and wearing a bonnet that reminds one more of a coal scuttle than a decent covering for the head. These things are not essential to beneficence; they are not contributory to usefulness. I do not see that you will gain upon the hearts of the poor by giving yourself a sepulchral appearance. When you visit their homes, try to make a little more cheerful and happy firesides that are already cold, and miserable, and dreary enough. But we may imitate them in zeal, in devotedness, in energy.

A prodigious effort is being made, I believe, from thorough information, to undo the glorious Reformation in England. Archbishop Manning says he stands by, quietly, and reaps, whilst the Ritualist clergy are sowing so fast that the harvest is becoming heavier than he can well carry home. A great effort is being made by the Roman Catholic priests, and the Ritualists are helping them; some of them unconsciously, some of them, I believe, with thorough consciousness. The Jesuits are come to this country recently in swarms. I have no doubt there are Jesuits in every church upon earth, trying to subvert or to poison where they cannot at once destroy. A great effort is being made to beat down the fortress of Protestant Christianity in this country; and whether it be good or bad, whether it be for evil or the reverse, all civil and political restrictions upon Romanism, or in relation to it, are being snapped asunder, and dissolved day by day.

We are therefore thrown back upon the use of purely spiritual weapons. Every one should master this controversy. And if you knew it as well (without boasting) as I know it, you never would be tempted for a moment to enter Ritualist places of worship, or to conform to Roman Catholic ceremonies, or to court communion with a Church so corrupt and so unscriptural, I grieve to be constrained to add, as the Roman Catholic Church is and must be to the end. Great efforts are being made also to pervert those that occupy the highest places in this land. The nephew of a nobleman whom all respect and revere, whose is a great historic name, studied the other day at Cuddesden College, and was then ordained by the bishop of Oxford. I cannot trace the connection; but the next week he was appointed to officiate at St. Alban's. In another letter I was asked to see a young person of great possessions, who has not gone over to the Church of Rome, but has been laid siege to. His reasoning, predilections, and sympathies run in that channel, though very differently taught in boyhood; and those that love and esteem him fear lest he go over to the Church of Rome. A great, and sustained, and subtle effort is being made to ensnare the highest classes in the land. Vast masses of the poor—especially Irish poor—are already Roman Catholics. Numbers of young men in our houses of business attend Ritualist ceremonial. I believe that it is dangerous to do so; the system is decoying, and you go where you have no business;

you come under evil influences which you have no business to elect to come under. It is said that infinitesimal doses of poison will ultimately so affect the whole human system that death must necessarily follow. And infinitesimal doses of deadly error will ultimately prevail in unregenerate hearts.

I have addressed you in twelve successive Lectures upon this subject. I only hope that, by God's blessing, they have given some light and instruction. I have not minced my words; I have spoken faithfully, and with no hostile feeling to Roman Catholics, many of whom I know, and some of whose priests I believe, to be sincere and earnest, but misguided, men. I have a deep attachment to my fatherland; I love my country, my Queen, the constitution of that country, and all its grand historic associations; and therefore I dread and deprecate the very possibility of this great land coming again under the influence of that deadly superstition. My own conviction, gathered from prophecy, is that our country will not be brought under it; that it will emerge brighter from the trial, and remain to the end the ambassadress of God, the benefactress of mankind.

May God make us by His Holy Spirit, in deed and in truth, Protestants, for Christ's sake. Amen.

THE END.

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